

RELIGION CLASS
LESSON BOOK

1916

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THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS

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LESSON BOOK
FOR THE
RELIGION CLASSES
IN THE
CHURCH OF JESUS CHRIST OF
LATTER-DAY SAINTS



FIRST AND SECOND
GRADES

PUBLISHED BY THE
GENERAL BOARD OF RELIGION CLASSES
NINETEEN HUNDRED SIXTEEN

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INTRODUCTION

ORGANIZATION OF THE RELIGION CLASSES.

The organization of the Religion Classes is much like that of other organizations in the Church ; that is, there are general, stake, and ward officers.

The general organization comprises a superintendency of three, a secretary, and a board. This board holds a monthly session ; at present it is the first Wednesday of each month. Of the twenty-two persons on the present general board two are members of the First Presidency, nine are Apostles, and two are First Presidents of Seventy. The names of the General Board may be found after the title page of this outline of lessons.

The stake organization consists of a superintendent, two assistants, a secretary, and where necessary, a board of aids. The superintendent must be a man, and it is desirable that his assistants also be men ; but the latter may be women. According to a recent action of the General Board of Education, the stake superintendent is a member of the stake Board of Education. The Religion Classes being part of the Church school system, the stake organization has always been closely connected with the stake Board of Education. In practically all the stakes there are monthly union meetings, which are attended by stake and ward workers, and where plans are discussed and suggestions made for the general progress. Some stakes continue thus during the summer months when the classes are not in session, and this idea is warmly commended by the General Board.

The ward organization consists of a principal, who acts without assistants, and a corps of instructors. These may be either men or women. There are four departments to be conducted—the primary, which includes children found in the first two grades of the district school ; the first intermediate, which includes those in the third and fourth grades :

second intermediate, pupils of the fifth and sixth grades ; the advanced, which comprises those in the seventh and eighth grades. Of course, this division of pupils is only suggestive, though it will be found generally the most convenient ; and the officers may make such other groupings, if necesasry, as local conditions may require.

THE METHOD OF THE RELIGION CLASS WORK.

A Religion Class recitation takes the form of six steps, There are (1) singing, (2) prayer (3) memory exercise, (4) a lesson on some practical aspect of duty with a view to establishing faith and right-living , (5) testimony-bearing, and (6) singing and the benediction. The class remains in session about thirty minutes in the primary grade and about forty minutes in the others. Of this time, the third and fourth steps occupy about twenty minutes, and the fifth step about five minutes—enough time, that is, for three or four children to bear their testimonies,—leaving the rest of the time to be divided among the other three steps.

The first step, as already stated, is singing. Each song is thoroughly learned by heart and its meaning explained to the children, if that meaning is not otherwise perfectly obvious. No musical instrument is used. The children lead the singing, one of them volunteering to stand before the class for this purpose. In this way all the members of the class obtain practice in pitching tunes and conducting. Such singing exercises as are needed in order to learn new songs or practice old ones, are taken here.

The second step is prayer. As in the first step, the teacher asks for volunteers to lead. The child who volunteers, comes before the class, utters the prayer in his own simple words, phrase by phrase, and the class repeats each group of words in concert. If the instructor cannot get any one to volunteer to pray, he opens the class with prayer himself. But this is only at first, when the children are more or less diffident. In case the teacher offers the prayer he makes it short and simple so as not to discourage the efforts of the class.

The third step is a memory exercise. The passage to

be learned is committed to memory in the class. Generally it has a close bearing on the lesson for the day. Some prefer to have the memory gem after the next step as a kind of summary of what has been learned, and there can be no objection to this where it is done with such specific purpose. The manner in which the memory gem is learned is generally this: The instructor gives as much of the quotation as the class can easily keep in mind, then they repeat the phrases; the teacher goes on to the next convenient group of words, which is likewise repeated by the class; then the two groups of words are given by the children; and so on till the whole passage has been learned. Of course, the teacher will have thoroughly learned the memory gem before coming to the class. In this step, therefore, the memory power of the children is trained, while it is most susceptible of discipline, and at the same time they are supplied with beautiful gems of thought which may be of inestimable service to them later in life. Matthew Arnold used to say that everyone should learn a few choice lines of poetry from the masters in order that he might have a standard by which to measure other poetry. This step in Religion Class is admirably adapted for such a purpose.

The fourth step contains the lesson proper. Here the subject-matter, the main thought, is developed, and accordingly demands the greater part of the recitation. There is no outside preparation required on the part of the pupils, except in the way of doing something practical between sessions of the class; there is no book preparation on their part. The lessons are made as concrete as possible, with plenty of narrative and illustrations, so that the interest of the children may be secured.

The fifth step is testimony-bearing. This is an outgrowth of the fourth. If one has done right, what is more natural than to testify to the good feelings one has experienced in doing it? The subject just discussed in the preceding step nearly always furnishes suggestions for proper testimonies. Of course, the children are not expected to testify that they know personally of the existence of God or the divine mission of the Prophet Joseph, though there have been very young children that have done this from per-

sonal knowledge. Whatever the class have themselves experienced, however remarkable or unusual, is legitimate material for testimony. The child has done something for his parents—made a sacrifice of personal interest for them;—this has resulted in a certain uplift of his feelings; accordingly, he may tell the class what that was and how well he felt about the action—a good testimony. Or he has been taught to pray and has received an answer to prayer; here is an opportunity for an expression of the incident and feelings. A testimony actually given by a boy in a Religion Class may be cited. He attended the public school. He found his lessons all very hard for him. Being a member of a Religion Class, he there was taught to pray over anything with which he had trouble. He prayed that the Lord would make his lessons easier, so that he might be able to carry them. And his testimony was that the Lord had answered his prayer. Generally the teacher is required “to kindle the fire,” so to speak, to arouse and direct the interest of the class in a few timely words. The children are quick to respond when they have been warmed.

The sixth step is a combination of the first and second steps—singing and the benediction. Sometimes part of a song is sung at the opening and the rest here. The manner of conducting this step is the same as that of the first.

One further thought may be put plainly. It is necessary for the teacher to do some hard thinking in order to present these lessons properly. Don't expect to find in books much of the material to be given your class. It is, on the contrary, to be found in your own experience and reflection, in the needs and the environment of the children you teach. Seek to become acquainted with the individual needs of your class, look into your own mind and heart and experience, and then, under the guidance of the Holy Spirit, endeavor to supply those needs. Take the subject of prayer, for instance. It would be the veriest folly to “read up” on this topic and present to a class the results of one's reading. The teaching would most likely be dry and labored beyond expression. It is rather a thing to think out for oneself. Besides, the subject is really not hard to develop after one has thought much about it. What is prayer? What things

should we pray for? To whom should we pray? Is there any definite way in which prayer is answered? What are the kinds of prayer? These and many other questions easily suggest material for several recitations. And so it is with other subjects in Religion Class.

But this does not mean that the teacher should not read and study much. As a rule, the wider the information of the teacher, the better off he will be for illustrative material; he will have a readier means of conducting an interesting recitation. What is meant is, that he should not read this that, or the other article on any given subject and seek to present to his class just what he has read. His reading should first be absorbed into his own thought-material, digested thoroughly, and then it may be given out with the same effect, as if it originated with him.

RELIGION CLASS MAXIMS.

The aim and object of this work is not so much to teach pupils to know as to lead them to do and to form proper habits of life. This thought should be constantly in the mind of the teacher.

Each of these lessons has for its purpose the forming of some religious habit. Bend all efforts in that direction.

These lessons are suggestive only. Watch the needs of your pupils and supply them if necessary by lessons of your own make.

To encourage the proper application of these lessons review at the beginning of each session the assignment of outside work given at last meeting.

All work outside of class should consist not in the preparation of lessons, but in the practical application of truths learned.

Teachers, remember that the course is a training in practical works and habits and not merely the teaching of gospel lessons. Training in proper religious habits is the work of the Religion Classes.

Habits depend upon many successful repetitions of the same act. Therefore review much.

Character is the sum total of our habits of thought and action.

The religious habits of life should be well established in the years of childhood.

These lessons are not intended to be taught and passed, but to be practiced by teachers and pupils till they result in habit.

The principle of unity in these lessons is religious life, not logical relationship.

First and Second Grades

LESSON 1—FAITH IN GOD.

The aim of this lesson is to teach the children that God is a personal Being, and that man is in the image of God.

Song: First and second verses of "All Things Bright and Beautiful" (Primary Song Book, No. 1).

Prayer in concert.

Memory Gem: "So God created man in His own image."

Lead the children to tell about some of the things God created "in the beginning"—the heavens and the earth, the mountains and hills, the rivers and streams, the grass, the flowers, the trees, all kinds of fruit and vegetables, beasts, birds and fish.

And the last of God's creations was—? (Man.) Yes, the Bible tells us that God said, "Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in His own image, in the image of God created he him; male and female created he them."

After God had created our first parents, Adam and Eve, He placed them in a beautiful garden, called The Garden of Eden. He visited them from time to time and gave them instructions and commandments. But one time Adam and Eve disobeyed God, and they were sent forth from the garden. They were also banished from the presence of God, so that they did not see Him. But sometimes they heard His voice, and angels came and ministered to them.

Adam and Eve told their children about God and about the wonderful things He had done. They told them they had seen God and had talked with Him in the Garden of

Eden. In this way the children of Adam and Eve obtained their knowledge of God.

There were other men who saw God. One of these was Moses. On one occasion Moses went up to a high mountain, and there the Lord appeared to him and talked with him. The Lord said to Moses, "Ye see that ye are created in my image."

One day, when Jesus was talking to His disciples, one of them said, "Lord, show us the Father." Jesus said to the disciple, "He that hath seen me hath seen the Father." Then the disciples knew that the Father in heaven was just like Jesus.

But after the death of Jesus and the Apostles the people lost the true knowledge of God. Their priests did not teach them the truth concerning God. They told them that God is a spirit, and that He has not got a body of flesh and bones. And the people believed their priests, and they worshiped a god "without body, parts, or passions."

I am going to tell you how the true knowledge of God came back into the world in these latter days. One morning, in the year 1820, a boy named Joseph Smith went to a grove near his father's house and there he knelt down and began to pray. He prayed to the Lord to tell him which of all the churches was the true Church, for he wanted to become a member of the true Church.

While Joseph was praying the heavens opened, and a bright light descended from above. The light descended until it reached the top of the trees above Joseph's head. Joseph looked up, and to his great astonishment he beheld in the midst of the light two heavenly Beings. Who, do you think, they were? They were the Father and His Son Jesus Christ. And they were just like men, but their bodies were far more glorious than the bodies of men.

The Father pointed to His Son and said, "Joseph, this is my beloved Son, hear him." Joseph asked the Lord which of the churches was the true Church, and which he should join. The Lord told him not to join any of them, for they were all wrong. They did not teach the true gospel, nor did they teach the truth about God, for, as you have heard, they taught that God did not have a body. The Lord told

Joseph that the true Church was not on earth, but that in the course of time it would be restored.

Then the Father and the Son returned to heaven, and Joseph went back to his home rejoicing because of the great things he had learned.

Questions: Who were the first people on earth? How did Adam and Eve obtain their knowledge of God? How did their children learn about God? Who saw God besides Adam and Eve? What did the Lord say to Moses? For what purpose did Joseph Smith go to the grove? How was his prayer answered? What did Joseph Smith learn that morning? (One of the things he learned is that God is a personal Being, and that man is created in His image.)

Testimonies: Lead the children to tell of their belief in a personal God, and to give reasons for their belief.

Song: Second verse of opening song.

Prayer in concert.

LESSON 2—FAITH.

The object Christ had in telling the parable of the sparrows and the lilies was to implant faith in the hearts of His disciples. The Religion Class teacher will use it for the same purpose.

As I was coming to Religion Class today I saw a number of little, gray birds. They were—(let the children guess)—sparrows. They were hopping about in the street looking for—? Who made the sparrows? Yes, and our Heavenly Father feeds them, too. There is a little song that says (have children repeat several times the following, in Primary Song Book, No. 1):

“All things bright and beautiful,
All creatures great and small,
All things wise and wonderful;
The great God made them all.”

And on the way to Religion Class I saw something growing in a garden. Guess. Tell me the names of some

of the flowers. And the flowers were made by—? Yes, God made the flowers, and He gave to each flower its own color and fragrance. And the same little song says (have children repeat):

“Each little flower that opens,
Each little bird that sings—
He made its flowing colors—
He made its tiny wings.”

Just think what a dreary world this would be if there were no flowers nor birds in it. I know you all feel thankful to God for sending us the birds and flowers. Let us sing a song of thanksgiving to God for the birds and the flowers. (Sing the two verses.)

Prayer in concert.

Memory Gem: “My God shall supply all your need.” (Lead the children to understand that their Heavenly Father will give them—not always things that they want, but—things that are needful for them.

Tell, in your own language, the following story:

HOW THE SPARROWS AND THE LILIES TAUGHT FAITH.

What a delightful thing it would be if Jesus were to come to our class today and tell us a story! I am sure we would never forget it. How many of you would like to hear Jesus tell a story? Well, you will hear Him tell one. He will not come here and tell it Himself, but I will tell it to you, just as He told it to His disciples. It is such a beautiful, true story, and it taught such a great lesson that it was written, and put in the Bible, and thus it was preserved and has come down to us.

Jesus needed men to help Him in the work of preaching the Gospel, so He selected a number of men for this work. They were not rich nor learned men. They were poor and humble, but they were good men, and when the Lord called them to help Him they left all that they had and followed him.

I know men who do the same thing today. When the

Lord calls them, they leave their homes and loved ones, also their business, and go out into the world to preach the Gospel. Who are these men? Yes, they are the missionaries of our Church. How many of you would like to go on missions when you grow up?

Well, after Jesus had chosen His disciples, he laid His hands upon their heads and ordained them. They had authority to preach the Gospel and to baptize people who believed the Gospel. Then Jesus said to them: "Go ye into all the world and preach the Gospel to every creature. Take neither gold, nor silver, nor brass with you, neither two coats, for the workman is worthy of his meat."

How surprised the disciples were when they heard this. They had not thought of such a thing. They thought they could take money and extra clothing with them. But Jesus had forbidden them to take either. They began to talk among themselves. They said, "The Master has commanded us to go out and preach the Gospel, and He has told us not to take any money with us, neither are we to take two suits. Who does He expect to feed us? By whom does He expect us to be clothed?"

Now, Jesus knew what they were talking about, so He called them to Him and said, "Do not take any thought for the morrow what ye shall eat or drink, or what ye shall wear. As for your food, look at the sparrows, they do not sow nor reap nor gather into barns, and yet your Heavenly Father feedeth them. Are ye not of more value than many sparrows? And as for your clothing, look at the lilies of the field. They toil not, neither do they spin, and yet your Heavenly Father clothes them. And if God gives clothing to the flowers, don't you think He will clothe you?"

Then the disciples looked at each other, and they felt ashamed that they had not had greater faith in their Heavenly Father. They said to themselves, "Why did we doubt? Surely He who feeds the sparrows, and clothes the lilies will feed and clothe us."

Then they went forth on their missions. They preached the Gospel to the people; they healed the sick, cleansed the lepers, opened the eyes of the blind, made the lame to walk, and cast out evil spirits. When they came back from their

mission Jesus asked them if they had lacked anything. They answered that they had not; that people had been very kind to them, had provided them with food and clothing, and, in fact, all that they needed. And they had learned the truth of the lesson Jesus had taught them—that as their Heavenly Father fed the sparrows, and clothed the flowers of the field, so He would provide for the needs of His servants.

Questions: What lesson can we learn from the sparrows and lilies? Are there any missionaries from this ward out in the world preaching the Gospel? Who are they? How can we help them? (By praying for them morning and evening, etc.)

Testimonies.

Song: Same as opening.

Prayer in concert.

LESSON 3—FAITH IN THE BOOK OF MORMON.

This lesson is designed to create in the hearts of the children faith in the Book of Mormon.

Song: First verse of "We Thank Thee, O God, for a Prophet" (Deseret Sunday School Songs, No. 102).

Prayer in concert.

Memory Gem: "We believe the Book of Mormon to be the word of God."

Bring the Book of Mormon to the class. Let the children handle it and examine it. Ask them if they would like you to tell them how we got the book. Tell, in your own language, the following story:

HOW JOSEPH SMITH GOT THE BOOK OF MORMON.

I am sure you have all heard of the Prophet Joseph Smith. Let me see the hands of all those who have heard of the Prophet Joseph. One morning, when Joseph Smith was a boy, he went into the woods to pray, and while he was praying a wonderful thing happened. Who can tell me what happened? Yes, our Heavenly Father and His Son

Jesus Christ came down from heaven, in a pillar of light, and talked with Joseph.

Some time after this an angel came one night to Joseph Smith and told him about a holy book, made of gold plates, which was hidden in a hill called Cumorah, not far from Joseph's home. The angel told Joseph that at a certain time the Lord would permit him to take the sacred book out of the hill, and would give him power to translate it into English, the language we speak.

After breakfast the next morning, Joseph went into the field to help his father with the farm work. But Joseph did not feel well that morning and was not able to do his work, so his father told him to go home and rest. As Joseph was going to his home the angel met him. The angel told Joseph to go back to his father, and tell him all that had happened.

When Joseph told his father about the sacred book which the angel had told him about, which was hid in the hill Cumorah, Mr. Smith was surprised. But he believed all that Joseph said, for he knew that his boy would not tell him a falsehood. He told Joseph to be a good boy, and to do all that the angel had told him to do.

Joseph was true and faithful, and, because of his faithfulness, the Lord loved him. When the appointed time came, Joseph went to the hill Cumorah, and there he met the angel. Joseph removed some of the earth, and there before him lay the stone box. He took the lid off the box, and to his great joy he saw the sacred book, made of plates that looked like gold. Joseph lifted the plates carefully, put them in a bag he had brought with him and took them to his home, where he hid them, lest wicked men should get them and destroy them.

With the plates were two clear stones, set in rims like spectacles. The Lord had prepared these stones to help Joseph translate the writing on the plates. The Lord appointed men to write for Joseph while the Prophet translated, and with the help of the Lord and these good men Joseph translated the book.

One day Joseph and three other men went into the

woods to pray. The three men who went with Joseph were Oliver Cowdery, David Whitmer, and Martin Harris. While they were praying, the angel came and stood before them. He held the plates in his hands. He showed the plates to the three witnesses. He turned the leaves over, and the brethren saw the writing on them, and while they were looking at the plates they heard a voice speaking to them out of heaven. It was the voice of God. The Lord told them that Joseph had translated the writing on the plates correctly, and that the book is true.

This, children, is the book. (Show Book of Mormon.) It teaches us about God and His Son Jesus Christ, and about the great and marvelous things They did for the ancient inhabitants of this land.

Questions: What did Joseph Smith learn from the angel? What did Joseph find in the box with the plates? What were the stones for? What did Joseph and the three witnesses see and hear in the woods? Repeat the memory gem: "We believe the Book of Mormon to be the word of God."

Testimonies: Lead children to tell of blessings they have received from the Lord through the Prophet Joseph Smith.

Song: Same as opening.

Prayer in concert.

LESSON 4—REPENTANCE.

Song: First verse of "I'm Not Too Young for God to See" (Deseret Sunday School Songs, No. 8.)

Prayer in concert.

Memory Gem:

"He listens to the words I say,
And knows the thoughts I have within;
And whether I'm at work or play,
He's sure to know it if I sin."

The aim of this lesson is to teach the children that

the eyes of the Lord are always upon them; that He sees everything they do, and knows the very thoughts of their hearts. When they do wrong they must repent, confess the wrong, and pray for forgiveness. Ask a few questions like the following: How do parents feel when their children do wrong? How do children feel? Who watches over us besides our parents? And our Heavenly Father sees everything we do. And He knows the very thoughts of our hearts, too. We displease our Heavenly Father when we do wrong. When we do wrong we should feel sorry and should pray to our Heavenly Father to forgive us. And when we repent of a wrong we have done our Heavenly Father will forgive us, and will give us His Holy Spirit to make us feel happy. I am going to tell you about a little boy who did wrong and who afterwards repented.

THE BOY AND THE POCKET KNIFE.

The boy's name is Harry. He is 10 years of age. He lives in Salt Lake City. He is a good boy and his parents and teachers and playmates love him. He has been a member of Religion Classes three years.

Shortly before school commenced last year Harry became very ill. He had to stay in bed nearly two weeks. He was not able to eat food for almost a week. One day he said to his mother, "Mother, I believe if the bishop were to come and administer to me I would get well." (Ask the children if they have ever seen a sick person administered to. What did the elders of the Church do? Why do elders of the Church anoint sick people with oil and pray for them?) Harry's mother sent for the bishop, and the good man and one of his counselors came and administered to the sick boy. When the bishop entered the room he shook hands with Harry and said, "Harry, I am sorry to see you lying on a sick bed. The Religion Classes will begin their work soon, and I would like to see you enrolled the first day."

Harry said, "Bishop, if the Lord will make me well I will try to attend the classes every week during the year."

The bishop and his counselor prayed for Harry. The bishop told Harry he believed the Lord would heal him

soon. And the Lord did heal the boy, and two days later he went to the store on an errand for his mother.

A week later school commenced and also the Religion Classes. Harry's name was near the top of the Religion Class roll. One Tuesday afternoon, as Harry was returning from school, he found a little pearl-handled pocket knife lying on the sidewalk. He picked it up and examined it. It was almost new. It had two blades and a little nail file. Harry opened the knife and began to sharpen his pencil. How sharp the blades were! Then he filed his nails with the little file. A boy was coming up the street, so Harry shut the knife and put it in his pocket.

Harry did not tell anyone at home about his find. That night, when he was going to bed, the knife fell out of his pocket, and as he picked it up he thought he heard a little voice say, "The knife doesn't belong to you, and it shouldn't be in your pocket. It belongs to another little boy. You give it back to him." Harry did not feel happy, and he did not rest very well that night.

At school next morning he heard that Alma Peterson had lost a pocket knife. Harry felt that he should go to Alma and give him the knife. But, for some reason, he did not do so. Several times during the day Harry took the knife out of his pocket and looked at it, and each time he admired it more than before.

At the close of school nearly all the boys and girls went to Religion Class. In Harry's class the lesson was Repentance. The teacher told the children that the eyes of the Lord are always upon them; that the Lord knows all they do and think and say; that when they do right the Lord is pleased with them, and when they do wrong He is displeased. Harry's cheeks grew red and began to burn. He knew his teacher spoke the truth. He imagined he could see God looking straight at him, and that God knew he had Alma Peterson's knife in his pocket.

Just before the teacher had finished the lesson she said, "Now, when any of you children do wrong, you must repent of the wrong and do it no more, and you must also ask forgiveness. If you do this the Lord will forgive you and bless you." Then she asked the class if any of them wished

to speak. Harry raised his hand. The teacher told him he might speak. He said, tremblingly, "Yesterday afternoon, when I was coming home from school, I found this pocket knife. I heard this morning that it belongs to Alma Peterson. I felt that I should take it to him, but I did not do so. I know that it was wrong for me to keep the knife. Now I give it back and ask Alma to forgive me."

"O thank you, Harry!" said Alma. "I am so glad to get my knife back again. It was a birthday present from my father. Of course I forgive you, Harry."

"And you must ask someone else to forgive you, Harry," said the teacher.

"Yes, ma'am, I ask the Lord to forgive me."

Harry felt very happy that afternoon as he went home from Religion Class.

Testimonies: Encourage some of the members to express their feelings.

Song: Same as opening.

Prayer in concert.

LESSON 5—REPENTANCE.

Song: First and second verses of "I'm Not Too Young for God to See" (Primary Song Book, No. 8.)

Prayer in concert.

Memory Gem: "Cease to do evil, learn to do well."

Sometimes little boys and girls do things that are wrong. Then their parents feel bad. (Lead the children to tell things that boys and girls do that wound the feelings of their parents.) How does our Heavenly Father feel when children do wrong? When children hurt the feelings of their parents what should the children do? Who else should they ask to forgive them? I am going to tell you today about a boy who went contrary to the wishes of his parents, who caused his father and mother much sorrow, and who suffered a great deal because of the evil things he did.

The story I am going to tell you was told by Jesus. I know you like to hear the stories of Jesus. He told the best stories the world has ever heard. He was the best Teacher the world has ever seen. How thankful we should

feel to our Heavenly Father for sending His Son Jesus Christ to earth to teach the people such good things.

One time certain people were finding fault with Jesus because He was receiving sinners and eating with them. They did not think it was right for the Savior, who was such a good, holy Man, to associate with people who were not living good lives. Jesus told them He had been sent to these people. He was teaching them to repent of their sins and to do right. Then their Heavenly Father would forgive them and bless them. Then He told the people who had been finding fault with Him the following story:

STORY OF THE YOUNGER SON.

Jesus said: A certain man had two sons. One day the younger son said to his father, "Father, I want you to give me the money I have earned. I do not want to stay on the farm any longer. I want to go to the city and live there." His father was very sorry when he heard this. He pleaded with his son to stay at home and not to go to the city. But the son would not listen to the pleadings of his father. He took the money and went to the city. There he met a number of young men about his own age, and he made friends with them. He spent his money freely with them, drinking, feasting, and in other sinful ways.

"The father thought often of his boy who had gone away from home. Every morning and evening he prayed for him. He prayed that the Lord would watch over him, and take care of him, and bring him back home. Day after day the father would go out and look down the road, in the hope of seeing his son. But the son did not come. Still the father hoped and prayed.

At last all the money the young man had taken away with him was spent. Then his friends left him and went their way. The young man was now poor and penniless. He had no money with which to buy food, and he was starving with hunger. He went to a man who owned a large number of hogs and engaged himself as the man's servant. The man sent him into the fields to feed and tend the hogs. He did not get enough food to eat, so he had to take

some of the food that belonged to the hogs. His clothing was soiled and shabby, and he was a pitiable sight.

One day as he was sitting in the field tending the hogs, he began to think of his good, kind, loving parents, and the good home he had left. He said to himself, "How foolish I was to leave my home, where I had everything I needed, and servants to wait on me! O how I wish I were back in my father's house! I wonder if my father would take me back?"

And as he thought over these things he said, "I will arise and go to my father, and will say to him, 'Father, I have sinned against Heaven and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants.'"

So he left the field and the hogs and started for his home. It was a long way, and he had to walk the entire distance. He was tired and hungry and covered with dust when he came in sight of his home. Now, his father had gone out of the house, and was standing looking down the road. And, behold, he saw his son coming toward him. The heart of the father was filled with joy. The good man ran down the road to meet his long-lost boy, and when he met his son he took him to his arms and kissed him. And the son fell on his father's neck and wept. Then the father took his son home and presented him to his mother, and the mother cried for joy when she saw her boy.

The young man felt very sorry for what he had done. He broke down and cried again. Then he said to his father, "Father, I am not worthy to be called thy son: make me as one of thy hired servants."

But the father called to his servants and said, "Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it; and let us eat, and be merry: for this my son was dead, and is alive again; he was lost and is found." And they began to be merry.

Then Jesus said to the people, "There is joy in the presence of the angels of God over one sinner that repenteth." And the people learned from the story of Jesus that as the earthly father forgave his repentant son, so the

Heavenly Father forgives those who sincerely repent of their sins and strive to do right.

Questions: What did the younger son ask of his father? What did the son do after he had got the money? How did he spend the money? After he had spent all his money what did he do? What were his thoughts as he sat in the field? What did he decide to do? How did his father receive him? What did Jesus say to the people? Have children repeat in concert, "There is joy in the presence of the angels of God over one sinner that repenteth."

Testimonies: Encourage children to tell of blessings they have received from the Lord and their parents.

Song: Second verse of opening song.

Prayer in concert.

LESSON 6—BAPTISM.

Song: First verse of "Because He loves me so" (Primary Song Book, No. 3).

Prayer in concert.

Memory gem: "He that believeth and is baptized shall be saved."

I know something you little boys and girls must do when you are eight years of age. Who can tell me what it is? Why are we baptized? Have you ever seen boys and girls baptized? How were they baptized? Who said, "He that believeth and is baptized shall be saved?" Would you like to hear the story about the baptism of Jesus? I will tell it to you.

THE BAPTISM OF JESUS.

Many years ago there lived in Jerusalem a grand old man, named Zacharias. His wife's name was Elizabeth. They were very good people. All the days of their life they had served the Lord, and the Lord was well pleased with them, and blessed them greatly, as you will hear.

But Zacharias and his wife had had a great trial. They had been married many years, and yet during all that time

no baby had come to bless their home. They had prayed often that the Lord might send them a baby, and yet their prayers had not been answered. But they did not lose faith. They felt that some time their prayers would be answered. And so they were.

Zacharias was a priest. He worked in the Temple in Jerusalem. One day when Zacharias had finished his work, he went into one of the rooms in the Temple and knelt down and began to pray. Now, what do you think he prayed for? Yes, he prayed for a son.

When Zacharias had finished his prayer he looked up, and there beside him stood a beautiful angel, clothed in white. Who had sent the angel to Zacharias? What message had the angel brought? Yes, he had brought Zacharias the glad tidings that the Lord was going to send him and his wife Elizabeth a baby boy.

Zacharias was frightened when he saw the angel; but the heavenly messenger said to him, "Fear not, Zacharias, for thy prayer is heard, and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John. He shall be filled with the Spirit of the Lord, and shall drink neither wine nor strong drink. He shall go before the Lord to prepare His way."

Zacharias hastened to his home and told his wife Elizabeth the joyful tidings the angel had brought him. Elizabeth was filled with joy, and rejoiced and gave thanks and praise to God.

And, in the course of time, the promise of the angel was fulfilled. The Lord sent Zacharias and Elizabeth a baby boy. You can imagine how happy these good, old people felt when the dear, sweet baby came to their home. The baby was blessed and given the name John. The angel, you will remember, said he was to be called by this name.

John, the son of Zacharias and Elizabeth, grew to be a man. His parents had taken great care of him, and had taught him the commandments of the Lord. He was a child of promise, and his father and mother felt that God had a great mission for him to perform in the world. And so He had. John had a greater work to do than had been done by any other man. You will hear what it was soon.

John prepared himself well for his mission. He never touched either wine or strong drink. He ate very simple food—locusts and wild honey. He dressed in plain, coarse clothing—a garment of camel's hair, and a leathern girdle around his loins. He spent a great deal of time in the desert, fasting and praying and studying the scriptures.

At last the voice of the Lord came to him, calling him to go into the cities, towns and villages and preach to the people. He was to call them to repentance, and to tell them to be baptized in water for the remission of their sins. He was also to tell them that Jesus, their Savior and King, would soon appear among them.

Many people believed John and repented of their sins. Then they went down to the river Jordan, and there John baptized them by putting them down under the water, just as the Elders of our Church do today.

And while John was thus baptizing who, do you think, came to him? Yes, Jesus came. And Jesus requested John to baptize Him. Now, John did not consider himself worthy to baptize Jesus. Jesus was far greater than John. He was the Son of God, the Savior of the world, so John said to Him, "I have need to be baptized of thee, and comest thou to me?" But Jesus said to John, "Suffer it to be so now, for thus it becometh us to fulfil all righteousness." Then John took Jesus down into the river Jordan and baptized Him by burying Him in the water. And when Jesus had come out of the water, the heavens were opened unto Him, and the Holy Spirit, in the form of a dove, came down and rested upon Him. Then a voice was heard from heaven, saying, "This is my beloved Son, in whom I am well pleased."

Now, if it were necessary for Jesus to be baptized in order to fulfil all righteousness, it is more necessary for us to be baptized in order that we may fulfil all righteousness. The Lord has said, "He that believeth and is baptized shall be saved." (Have the children repeat the passage in concert.)

Questions: How was the prayer of Zacharias answered? Why was the child called John? How did John prepare himself for his mission? What did John tell the

people? Why was Jesus baptized? The Lord said to the Prophet Joseph Smith, "And their children shall be baptized for the remission of their sins when eight years old." (Let children repeat this in concert.)

Testimonies: Lead pupils to express a desire to be baptized when they are eight years of age.

Song: Second verse of opening song.

Prayer in concert.

LESSON 7—BAPTISM.

The aim of this lesson is to impress the children with the necessity of baptism.

Song: First verse of "I think when I read that sweet story of old" (Primary Song Book, No. 11). Let a member of the class lead.

Prayer in concert.

Memory gem: "Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God."

In our song today we sang about the time Jesus was here among men. Last week you were told something Jesus did when He was on earth. (He was baptized.) Who baptized Jesus? Where was Jesus baptized? How was He baptized? What happened at the baptism of Jesus?

Now, I am going to tell you something else Jesus did when He was here among men. (Tell, in your own language, the following:)

JESUS AND NICODEMUS.

After His baptism, Jesus went from city to city and preached the Gospel to the people. He also performed mighty miracles among them. He healed the sick, cleansed the lepers, opened the eyes of the blind, made the lame walk, the deaf hear, and the dumb speak. Yes, and He even raised the dead to life. God, His Heavenly Father, had given Him power to do all these things.

One evening, when Jesus was staying at the home of a friend, a man called to see Him. The good man of the house told Jesus a man wanted to speak with Him. Jesus

went out and received the man very kindly. They sat down together.

The man who had come to see Jesus was named Nicodemus. He was a ruler and a teacher among the Jews. He knew that Jesus was a great Teacher, and that He had done many great and mighty works. So he said to Jesus: "Rabbi (that means, Master), we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him." Jesus was pleased when He heard this—pleased to hear Nicodemus say he knew that He was a Teacher sent from God. All people who have a desire to be saved in the kingdom of God must believe this—that Jesus came from God, and that He is the Son of God.

Jesus looked at the Jewish ruler and said, "Nicodemus, except a man be born again, he cannot see the kingdom of God."

This surprised Nicodemus very much. He did not understand what Jesus meant by being born again. He thought that Jesus meant that a man would have to become a little child again. Then Jesus said to Nicodemus, I see you do not understand me. You think I mean that a man must become a child again. I do not mean that. I mean that a man must be born of water" (that is, baptized in water) "and born of the Spirit" (that is, receive the Holy Spirit by the laying on of hands). And "except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God."

Then Nicodemus knew what Jesus meant by a man being "born of water and of the Spirit." He remembered that John the Baptist had baptized people in water. And John had told the people he baptized that when Jesus would come He would baptize them with the Holy Spirit. Then they would be "born of water, and of the Spirit." And Nicodemus remembered also that Jesus was baptized in the river Jordan. And when Jesus had come up out of the water the heavens were opened, and the Holy Spirit, in the form of a dove, came down and rested upon Him. And thus Jesus was "born of water, and of the Spirit." So when Jesus said, "Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God," He meant

that men would have to follow His example, and do as He had done or they could not be saved.

Nicodemus thanked Jesus for the things He had taught him. Then he bade the Lord good-night and returned to his home, thinking seriously about the wonderful things he had heard from the lips of the Savior.

Questions: What did Jesus say to Nicodemus? (Have children repeat the passage in concert.) What did Jesus mean by a man being "born of water?" "And of the Spirit?" What did John teach the people? How was Jesus "born of water, and of the Spirit?"

Testimonies: Lead members of the class to tell how children, when eight years of age, can follow the example of Jesus and be "born of water, and of the Spirit."

Song: Second verse of opening song.

Prayer in concert.

LESSON 8—CONFIRMATION.

The aim of this lesson is to teach the children how they may receive the Holy Spirit.

Song: First verse of "Let the Holy Spirit guide" (Deseret Sunday School Songs, No. 94).

Prayer in concert.

Memory gem: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

These, you will remember, are the words which were spoken by Jesus to Nicodemus. What did Jesus mean by a man being "born of water?" Jesus obeyed this heavenly law. Who baptized Jesus? Where was Jesus baptized? How did John baptize Jesus? And thus you see how Jesus was "born of water." After Jesus had been baptized what happened? (The heavens were opened, and the Holy Spirit, in the form of a dove, descended and rested upon Him. And a voice was heard from heaven, saying, "This is my beloved Son, in whom I am well pleased.") Then Jesus was "born of the Spirit." Why was the Heavenly Father pleased with Jesus? (Because He had obeyed His laws.)

GIVING OF THE HOLY GHOST.

Jesus' disciples were also baptized in water. But they did not receive the Holy Spirit when they were baptized. They did not need the Holy Spirit then, for they had Jesus with them, to teach and comfort them. Jesus told them that when He returned to His Heavenly Father He would send the Holy Spirit to them.

After Christ had risen from the dead He met with His apostles. He breathed on them and said, "Receive ye the Holy Ghost." Some time after this He left the earth and went back to His Father in heaven. Now, the apostles remembered the promise Jesus had made to them—that after He had returned to His Father He would send them the Holy Spirit. The Spirit would teach them all things, would bring to their remembrance the things Jesus had taught them, and show them things to come. So they went to Jerusalem, as Jesus had commanded them. There they met together in a house and prayed earnestly to the Father in Heaven. What do you think they prayed for? Yes, they prayed for the Holy Spirit. And while they were praying, "suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them: and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

That day the promise made by Jesus was fulfilled. The apostles were baptized with the Holy Spirit, and thus, like their Lord and Master, they were "born of water and of the Spirit." After the apostles had received the Holy Spirit they were, as you have heard, able to speak with new tongues. They were able to prophesy; they had visions and dreams and revelations. On one occasion when one of Jesus' disciples (Stephen) was being stoned to death by wicked men he was filled with the Holy Spirit. Then the heavens were opened to him, and by the power of the Spirit he saw God sitting upon His throne, and Jesus standing at His right hand.

Now, you all know that in these latter days the Lord

restored the Gospel to the Prophet Joseph Smith. One day when Joseph Smith and Oliver Cowdery were praying in the woods, John the Baptist came to them. John, you remember, was the man that baptized Jesus. John laid his hands on the head of Joseph and Oliver and conferred upon them the Aaronic Priesthood. That gave Joseph and Oliver authority to baptize people for the remission of their sins. The following month the Apostles Peter, James and John were sent to Joseph Smith and Oliver Cowdery. The Apostles placed their hands on the head of Joseph and Oliver and gave them authority to lay their hands on the heads of baptized believers and pray for them that they might receive the Holy Ghost.

Many people have been baptized and confirmed members of the Church, and all who have received these sacred ordinances with honest hearts have received the gift of the Holy Ghost. They have been born of the water, and of the Spirit, and, through their faithfulness, they will be saved in the kingdom of God.

The Lord gave a commandment to the Prophet Joseph Smith that all children of Latter-day Saint parents are to be baptized for the remission of their sins when eight years of age. After children are baptized what other ordinance do they receive? (They receive the laying on of the hands of Elders of the Church. Let members of the class tell about this ordinance, which they have observed at fast meetings.) Through the laying on of the Elders' hands, and also through prayer, the children that are baptized receive the gift of the Holy Spirit, and thus, like Jesus, they are "born of water and of the Spirit."

Questions: What promise did Jesus make to His apostles? When was this promise fulfilled? What blessings did the apostles enjoy after they had received the Holy Spirit? Tell me about Stephen's vision. How did Joseph Smith and Oliver Cowdery get authority to baptize? How did they get authority to lay on hands for the gift of the Holy Ghost? At what age are children of the Saints to be baptized? And after baptism they receive what? (The laying on of hands for the gift of the Holy Ghost.)

Testimonies: Lead children to express a desire to be

baptized and confirmed members of the Church when they are eight years of age.

Song: Same as opening.

Prayer in concert.

LESSON 9—THE SACRAMENT.

The aim of this lesson is to teach the children the importance of, and reverence for, the Sacrament of the Lord's Supper.

Song: First verse of "Because He loves me so" (Primary Song Book, No. 3).

Prayer in concert.

Memory gem: "Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you."

How many members of the class were at Sunday School last Sunday? Tell me some things that were done at Sunday School. And the priests took bread and broke it into little pieces. Then what did one of the priests do? Yes, he prayed, and asked the Heavenly Father to bless the bread to the souls of all those who would eat of it. What should little boys and girls do while the blessing is being asked on the bread and water? (Fold their hands, bow their heads and close their eyes.) We bow our heads and close our eyes so that we will think of one thing only. What is it? (The death of Jesus.) Now, when the deacons pass the bread and water to us, which hand should we take them with? The bread is the emblem of——? (The body of Jesus.) And the water is the emblem of——? (The blood of Jesus.) So we eat the bread and drink the water in remembrance of the body and blood of Jesus. And the Lord has promised a great blessing to all those who partake of the Sacrament worthily. He has promised to give them His Holy Spirit.

INSTITUTION OF THE SACRAMENT.

It was the Lord Jesus who first administered the Sacrament. Shortly before His death, Christ and His disciples met together in an upper room in Jerusalem. Jesus looked

very sad. Do you know the reason? Yes, He was soon going to die, soon to be put to death by wicked men. And Jesus knew this. But He was willing to die. He had come to earth to die for the sins of the world. And He wanted His disciples, and all who became members of His Church, to remember Him and the great sacrifice He made for them—the giving of His precious life.

You know, there is a certain day each year on which people in all parts of this land go to the cemeteries and put flowers on the graves of their relatives and friends. What day is it? And people put flowers on the graves of their loved ones to show that they still remember them.

Well, Jesus wanted His disciples to remember Him after He had gone back to His Father in heaven, and so He instituted the Sacrament among them. He first took bread and broke it. Then He blessed it and gave it to the disciples, saying, "Take eat; this is my body." Then He took wine and blessed it, and gave it to the disciples, saying, "This is my blood, which is shed for many." He told them that when they partook of the Sacrament it would show that they remembered Him. Another thing He told them—if they failed to meet together often and partake of the bread and wine, His Father in heaven would not be pleased with them, and would not bless them with His Holy Spirit.

After Christ had risen from the dead He came to this land and ministered to the Nephites. He taught them the same Gospel He had taught the people in Palestine, and wrought the same miracles among them. And He also administered the Sacrament to them, the same as He had done among His disciples in Palestine.

And when the Gospel was restored in these latter days, through the Prophet Joseph Smith, the Lord told the Prophet Joseph to give the Sacrament to all those who repented of their sins, and who were baptized and confirmed members of the Church.

But the Lord told Joseph to use water instead of wine, because the wine today is not pure as was the wine in the days of Jesus.

There is a little verse I would like you to repeat. (Have children repeat the following) :

"I come to Thee all penitent;
 I show my love for Thee;
 Dear Savior, in this Sacrament
 I do remember Thee."

Testimonies: Lead the children to tell how they can show the Lord that they are worthy to partake of the Sacrament. (By obeying their parents, by being kind and loving, and by having clean hands and faces.)

Song: Second verse of opening song.

Prayer in concert.

LESSON 10—PRAYER.

Song: First verse and chorus of "Ere you left your room this morning" (Deseret Sunday School Songs, No. 250).

Prayer in concert.

Memory gem: "Ask and ye shall receive."

Prepare the minds of the children for the lesson by asking a few questions like the following: Who said, "Ask and ye shall receive?" Who is Jesus? Where is He now? Can He hear us when we pray? When should we pray? What should we pray for in the morning? In the evening? What did Jesus say? Would you like to hear how the Lord answered a little boy's prayer?

HOW LITTLE GEORGE FOUND HIS PARENTS.

The little boy I am going to tell you about is named George. He lives with his parents in Arizona. He is a little "Mormon" boy. When he was four years of age he went to the Sunday School kindergarten. And when he was six years of age he went to Primary and Religion Class. And he learned many good lessons in these organizations. One of the lessons he learned was to ——. Yes, he learned to pray. But he had learned to pray before he went to Sunday School. Who, do you think, first taught him to pray? It was his mother. He learned to pray when he was a little child. Every morning and evening he knelt at his mother's

knee and said a little prayer. This is the little prayer he repeated each evening. (Have the children bow their heads and close their eyes while they repeat the following prayer) :

“Jesus, tender Shepherd, hear me,
 Bless Thy little lamb tonight;
 Through the darkness be Thou near me,
 Keep me safe till morning light.

“Through this day Thy hand hath led me,
 And I thank Thee for Thy care;
 Thou hast warmed and clothed and fed me;
 Listen to my evening prayer.

“Let my sins be all forgiven;
 Bless the friends I love so well:
 Take me when I die to heaven,
 Happy there with Thee to dwell. Amen.”

One afternoon George's parents left home to go and visit George's grandfather and grandmother. George was at the home of a neighbor. It was the intention of his parents to return early in the evening. George returned home and waited for his parents. But they did not come back. After waiting a long time he decided to go and try to find them. He started out across the fields, but soon it grew dark and he lost his way. There was no moon or stars to give him light. He did not know what to do, so he sat down in the field and began to cry.

Then the story he had heard in Sunday School the previous Sunday came to his mind. It was the story of the Good Shepherd, who went out into the wilderness in search of one of his sheep that had got lost. And the shepherd found the sheep and brought it back to the fold. And George also remembered the little memory gem. (Have children repeat it), “The Lord is my Shepherd, I shall not want.” The teacher had told the children that Jesus was the Good Shepherd and that they were His little lambs.

Then George knew what he should do. He would pray and ask the Lord to guide him to his parents. He knelt

upon the ground and prayed this little prayer, "Dear Lord Jesus, I have lost my way and am out here in the fields. I want to find my parents. Dear Lord Jesus, guide me to them. Amen." As soon as he had finished his prayer a little voice whispered to him, "Call your parents." George rose to his feet and began to shout as loudly as he could, "O father! O, mother! O, father! O, mother!" Then, to his great joy, he heard, "O, George! O, George!" George followed the sound of the voice and in a short time he was in the arms of his parents.

Questions: What do you think of George's early training? What did his mother teach him to do? How did the little prayer help him? How was his prayer answered? How did he feel when he found his parents? How did his parents feel? What did George and his parents do that night?

Testimonies: Lead three or four of the children to express their thoughts on prayer.

Song: Same as opening.

Prayer in concert.

LESSON 11—WORD OF WISDOM.

Song: First verse of "In our lovely Deseret" (Deseret Sunday School Songs, No. 114).

Prayer in concert.

Memory gem: "Verily thus saith the Lord, tobacco is not good for man."

Sometimes little boys and girls get sick through eating things that are not good for them. There was a little girl sick on a train a short time ago because she had eaten too much ——? (Candy.) And there is something else we should not eat much of. What is it? (Meat.) And there is another thing that no boy or man should ever put in his mouth. (Tobacco.)

A number of boys were sitting smoking behind a barn. They heard some one coming. What, do you think, they did? Why did they throw their cigarettes away? (Because they were ashamed of their conduct.) But One who is greater than man saw them. Who? What did the Lord

say to the Prophet Joseph Smith concerning tobacco? (Have children repeat in concert, "Tobacco is not good for man.")

Once a young man was riding on a train in England. At a certain place an elderly man entered the carriage and sat down. Taking out a cigar, he said to the young man, "You do not mind me smoking?" The young man answered, "I do not mind you smoking if you do not mind me being sick." The elderly man did not light his cigar. What lesson had the young man learned? (That "tobacco is not good for man.")

A man wanted a boy to work in his office, so he put an advertisement in the daily papers. The next morning he sat in his office waiting for boys to come to apply for the position. Now, while this man smoked, he did not want a boy who used tobacco. The man was sitting smoking a cigarette when a boy entered and applied for the job. The man looked at him and asked his name. "Well, George," he said, "you look like a smart boy." Then he added, "You smoke cigarettes, of course?" "Sure," said the boy as he looked at the burning cigarette between the man's fingers. "I thought you did," said the employer, "I see the yellow stains on your fingers. Well, I don't want you."

A few years ago three young men were called to go on a mission to England. When they arrived in England they were appointed to labor in the city of Liverpool. They were good, faithful members of the Church. They had never drunk tea, coffee, wine, beer, or liquor of any kind; they had never used tobacco in any form. When they had been some time in the mission field they made the acquaintance of one of the leading doctors in Liverpool. The doctor invited them to dine with him on a certain evening. The maid who waited at table set wine before the young men, but they would not drink it; they said they had never drunk wine. The doctor told the maid to take the wine away. A little later she brought in four steaming hot cups of coffee, but the missionaries said they did not drink coffee, so the maid took the coffee back to the kitchen. The doctor requested the maid to bring in tea, but the young men stopped her, saying they did not drink tea. The doctor looked at them and asked: "What do you drink?" The missionaries smiled and said, "Cold water."

After dinner the doctor took the young men into the library. Then he got a box of cigars and invited them to smoke with him. They shook their heads and said, "Doctor, you will have to excuse us, we do not smoke." Then the doctor said to the missionaries, "You do not drink either tea or coffee, or liquor of any kind, neither do you use tobacco. Well, you are good, wise, sensible fellows."

Questions and suggestions: Why did the boy not get the position in the office? How did the man know the boy smoked cigarettes? (He saw the tobacco stains on his fingers.) And by breaking the Word of Wisdom people stain their characters. And God sees the stain on their characters. What do you think of the young missionaries? What did the doctor say to them? Do you think the Lord was pleased with them? Why do you think so?

Testimonies: Tell the children how the Lord has promised to bless those who keep the Word of Wisdom. Lead members of the class to express a desire to emulate the example of the young missionaries.

Song: Second verse of opening song.

Prayer in concert.

LESSON 12—THE SABBATH DAY.

Song: First verse and chorus of "Sweet Sabbath Day" (Deseret Sunday School Songs, No. 194.)

Prayer in concert.

Memory Gem: "Remember the Sabbath Day to keep it holy."

How many days are there in a week? Name the days in their order. Which is the first day of the week? The people in ancient times observed the seventh day as the Sabbath. Why do we observe the first day of the week as the Sabbath? (It is the day in which Christ rose from the dead. And in these latter days the Lord has given a revelation in which He commanded the Saints to observe the first day of the week as the Sabbath.) What is the difference between the Sabbath Day and the other days? (The Sabbath Day is the Lord's day.) Do you know who it was who said, "Remember the Sabbath Day to keep it holy?" The Lord gave

this commandment to Moses, and Moses told the children of Israel that the Lord had said they could work six days in the week, but the seventh day was the Sabbath of the Lord their God. That day they were not to do any work, neither were they to make their servants nor their cattle work. They were to spend the Sabbath in the worship of the Lord their God.

Some people use the Sabbath Day the same as the other days of the week. It is sinful in the sight of the Lord for them to do so. People who do not keep the Sabbath Day holy, but who work or play on that day are not honest people. They are taking that which does not belong to them, and for which they will have to give an account some time. The Sabbath is the Lord's Day. It belongs to Him, and it should be kept holy, as He has said.

Now, supposing your father were going away for a week, and he were to employ a man to work for him six days. And supposing after your father had gone the man were to say to himself, "Mr. — has engaged me to work for him six days. I will work just five days. One of the days I will stay at home and do my own work, and perhaps Mr. — will not know anything about it, and will pay me for six days."

What would you say of such a man? (He is dishonest.) How would Mr. — feel when he found out what the man had done? Yes, he would be greatly displeased with him. Now, sometimes people are able to deceive their fellowmen, but no one can deceive God. God sees and knows everything. He knows the very thoughts that people think. He knows who keep holy the Sabbath Day and those who do not, and He is displeased with those who use the Sabbath for their own profit or pleasure. But those who keep the Sabbath the Lord blesses with His Holy Spirit and they feel happy, and are refreshed for their work.

How can you show the Lord that you reverence—that is, keep holy—the Sabbath Day? (By going to Sunday School, attending meeting, reading good books, etc.) I heard a splendid story about a little Religion Class girl who taught her father to keep the Sabbath Day holy. In the Religion Class one week the children learned the lesson you

are learning today—to keep the Sabbath Day holy. The following Sunday morning, after breakfast, the little girl's father went out and saddled his horse. He was just going to ride off when his little daughter came out of the house, and looking up into her father's face said, "Father, where are you going?" And the father answered, "I am going to round up some cattle." Then the little girl said very seriously and earnestly, "Father, don't you know that it is a sin to ride on Sunday?"

The father looked down into the sweet, angelic face of his little daughter and tears glistened in his eyes. He got down off his horse, took the saddle off the animal and led him back to the stable. And from that day to the present that man has kept the Sabbath Day holy.

Questions: What lesson had the little girl learned in the Religion Class? How did the lesson help her? How did she use the lesson? What effect did the lesson have on the life of her father? How are people blessed who keep holy the Sabbath Day? There is a little verse I desire you to repeat after me. Repeat:

"A Sabbath well spent brings a week of content,
And rest for the toils of the morrow,
But a Sabbath profaned, whatsoever be gained,
Is a sure forerunner of sorrow."

Testimonies.

Song: Same as opening.

Prayer in concert.

LESSON 13—CLEANLINESS.

Song: First and second verses of "Jesus Wants Me for a Sunbeam" (Deseret Sunday School Songs, No. 211.)

Prayer in concert.

Memory Gem: "The Spirit of God will not dwell in unclean tabernacles."

Have any of you ever seen little boys or girls baptized? Why were they baptized? (The Lord has commanded that children be baptized when they are eight years of age.) For what purpose were they baptized? (For the remission of

their sins. In baptism all our sins are washed away, and we stand clean and pure before the Lord.) Have you ever seen children confirmed members of the Church? How were they confirmed? What did they receive when they were confirmed? (The Holy Spirit.) Why did they not receive the Holy Spirit before they were baptized? (Because they had not been cleansed from their sins.) Our memory gem says (have children repeat) "The Spirit of God will not dwell in unclean tabernacles."

Our bodies are tabernacles for the Holy Spirit to dwell in, and we should take as good care of them as possible.

How can we take care of our bodies? (The whole body should be thoroughly washed. The face, hands, neck and wrists should be well washed at least every day. When the skin is washed clean it should be thoroughly dried to prevent chapping.)

How should the nails be kept? (They should be neatly cut and trimmed. They should always be kept clean. They should not be trimmed by biting them.)

How can the hair be kept in order? (It should be combed and brushed at least once a day. The head should be washed now and then thoroughly. Each boy and girl should have a brush and comb. It is not polite to borrow a brush and comb. No oils or pomatums should be put upon the hair; they catch dust and make the hair dirty.)

How should we take care of our teeth? (They should be cleaned with a soft brush every day. They should be kept free from tartar, which crusts about the teeth and makes them decay. Tooth-picks made of wood or quill should be used, and not metal. When teeth begin to decay they should be cared for by the dentist. Tooth-brushes and tooth-picks are not kept to lend.)

We should wear neat, clean, clothes. Let me tell you what a clean apron did. A lady wanted a trusty little maid to help her take charge of a baby. Nobody could recommend one, and she hardly knew where to look for the right kind of a girl. One day she was passing a by-lane and saw a little girl with a clean apron holding a baby in the doorway of a small house.

"This is the maid for me," said the lady. She stopped and asked the girl for her mother.

"Mother has gone out to work," was the reply. "Father is dead, and now mother has to do everything."

"Should you like to come and live with me?" asked the lady.

"I should like to help mother somehow."

The lady, more pleased than ever with the tidy looks of the girl, called to see her mother; and the end of it was she took the maid to live with her, and found—what indeed she expected to find—that the neat appearance of her person showed the neat and orderly bent of her mind. She had no careless habits, she was no friend of dirt; but everything she had to do with was folded up and put away, and kept carefully. The lady finds great comfort in her, and helps her mother, whose lot is not now so hard as it was. She smiles when she says, "Sally's recommendation was her clean apron."—Primer of Politeness.

And now I will tell you about a little boy named Harry. He was leaving home one Sunday morning when his mother stopped him. "Where are you going, Harry?" she asked.

"To Sunday School," was the answer.

"Where is the Sunday School held?"

"Why, in the meetinghouse," of course.

"Whose house is the meetinghouse?"

Harry thought a few seconds, then said: "It belongs to the ward."

"No, you are mistaken," said his mother; "it does not belong to the ward. It belongs to the Lord. It was dedicated to Him a few years ago, and it is His house."

"Yes, mother, that is right," said Harry. "It is the Lord's house."

"Now, Harry," said his mother, "supposing you were to receive an invitation from the President of the United States to come and dine with him in the White House, what would you do?"

"I would wash myself well, comb my hair, polish my shoes, and put on my best clothes. O, yes, and clean my finger nails."

"That is the way you would go to the White House, to

meet the President of the United States. Well, Harry, you are going to a greater house than the White House, and you are going into the presence of One who is far greater than the President. You are going to the Lord's House, and into the presence of the Lord."

Harry went back to the mirror, combed his hair properly, then he went to the wash room and cleaned his hands and his finger nails thoroughly. This done he came back to his mother, and putting his arms around her neck he gave her a loving kiss and said, "I feel now, that I can go into the presence of the Lord."

Questions: What commended the little girl to the lady? In what other respects was the girl clean? (In her habits.) What lesson did Harry learn from his mother? Why should we be clean in body and spirit when we go to Church?

Testimonies.

Song: Same as opening.

Prayer in concert.

LESSON 14—OBEDIENCE.

Song: First verse of "Jesus Bids Us Shine" (Primary Song Book, No. 12), led by a member of the class.

Prayer in concert.

Memory Gem: "Children, obey your parents in all things; for this is well pleasing unto the Lord."

Let me tell you about something I saw a short time ago. A little girl was playing on the lawn in front of her home. Her mother had worked hard all day. The mother was going to prepare supper for the family. She called her little girl and requested her to tend the baby while she prepared supper. What do you think the little girl did? (She began to cry.) What do you think of the little girl? How did her mother feel? How did the little girl feel? Was the Lord pleased with the little girl? Why do you think so? What should the little girl have done? How would the girl and her mother have felt then? Whom would the little girl have pleased besides her mother? Have you ever heard the story of Miriam, the little girl who, through her obedience to her parents, helped to get the children of Israel out

of Egypt? I will tell you the story. (Tell, in your own language the following:)

MIRIAM, THE LITTLE HEBREW GIRL, WHO HELPED TO GET HER
PEOPLE OUT OF BONDAGE.

What I am going to tell you happened many, many years ago, in the land of Egypt. The Lord's people, the children of Israel, were in Egypt at this time. They were in bondage to the Egyptians. The king of Egypt was a very wicked man. His name was Pharaoh. He did not like the Lord's people, the children of Israel. He put men over them who made them work very hard, and who treated them cruelly.

Now, the children of Israel wanted to leave the land of Egypt. They wanted to go to their own land, the land of Canaan, and serve the Lord there. But King Pharaoh would not let them go. He wanted to keep them in Egypt, to be his servants.

The children of Israel prayed often to the Lord. They told the Lord about the cruel way in which they were being treated by the Egyptians. They pleaded with Him to deliver them out of the hands of their enemies? And the Lord heard and answered their prayers, as you will hear soon.

Then something terrible happened. King Pharaoh made a law that all baby boys born among the children of Israel should be drowned in the river Nile. Can you imagine how the children of Israel felt when they heard of the wicked law King Pharaoh had made? Just think how you would feel if a wicked man were to have your little baby brothers put to death. The children of Israel cried unto the Lord and told Him about the terrible thing King Pharaoh had decided to do. And the Lord heard their cries and He began to prepare a way for their deliverance.

At this time a baby boy was born in an Israelitish family. He was a beautiful child, and his parents loved him. They felt that it would almost kill them if their baby were thrown into the river. How could they save their child so that he would not be found by the wicked men who had been appointed by the king to carry out His law?

For three months they kept the baby hid, so the king and his servants did not know that the child had been born. Then the father and mother saw that they could not hide their little one any longer. They prayed to the Lord to help them. Then the father said, "Mother, I tell you what we will do: we will get rushes and make a basket with them. We will take the basket down to the river, put the baby in the basket and leave him there. When the king's daughter comes down to the river to bathe she will find the baby. Perhaps she will take the child home with her to the castle and ask her father, the king, to let her keep him. And thus our baby's life will be saved."

"That is a good idea, father," said the mother. We will do as you say." And little Miriam, the baby's sister, who was standing by, clapped her hands with delight. Then she put her arms around her father's neck and kissed him. "I am so glad, father," she said, "that you have thought of a way by which we can save the baby."

So the father made a basket of rushes. Then the mother took the babe, the father carried the basket, and, with little Miriam walking by their side, they went down to the river. When they came to the place where they had decided to leave the baby, the mother placed the babe in the basket and covered him with a nice, soft quilt. Then she stooped down and kissed him and said, "May the Lord watch over you, and take care of you, my darling." Miriam and her father kissed the babe also. Then the father turned to his little girl and said, "Now, Miriam, there is a work for you to do. We are going to leave you to watch the baby. You will go over there and hide in the bushes. You must not leave the spot till you have filled your mission, and you must keep your eyes on the babe all the time. After a while the king's daughter will come to the river to bathe. Then she will find the babe. At that time you will come out of your hiding place and ask the daughter of King Pharaoh if she would like you to get her a nurse for the baby. If she says, 'Yes,' you can come for mother. Now, be a good girl, and do just as I have told you."

Little Miriam kissed her father and mother, and said she would do just as she had been told. Then the father

and mother returned home and Miriam went and hid in the bushes.

The little girl performed her part well. Her eyes did not wander once from the basket in which her baby brother lay. She had been in the bushes some time when suddenly she heard voices. Her heart beat fast. The king's daughter and her maids were coming. Pharaoh's daughter and her servants came into view. Miriam saw them through the bushes, but they did not see the little girl. Then the king's daughter caught sight of the basket. "What is that?" she asked her maids. They did not know. "Go and get the basket and bring it to me," said the daughter of Pharaoh to one of her maids. The maid brought the basket, and, to the astonishment of all, they found a baby boy in it. The babe was crying, and the cries of the little, innocent touched the heart of the king's daughter. Then little Miriam came from her hiding place and asked the daughter of King Pharaoh if she would like her to go and get a nurse for the baby. The king's daughter told her to do so.

Miriam hastened to her home and brought her mother. The king's daughter said to Miriam's mother, "Take this child and nurse it for me, and I will give thee thy wages."

There was great rejoicing in the home when the mother, Miriam and the babe returned. The father took his little daughter in his arms, kissed her and said, "Miriam, you are a good, obedient girl, and we love you. The Lord will bless you for the good work you have gone today."

The baby grew, and in time he was taken to the king's palace. Pharaoh's daughter claimed him as her son. She called him Moses, because he was taken out of the water. When Moses became a man he was chosen by the Lord to deliver the children of Israel from the cruel bondage of the Egyptians. And, as you have seen, the little girl Miriam helped in this great work. The Lord blessed Miriam, and she became a great woman in Israel.

Questions: How did King Pharaoh treat the children of Israel? What terrible law did he make? How was the baby Moses saved? How did little Miriam help to deliver the children of Israel?

Testimonies: Lead the children to tell of ways in which they can help others.

Song: Second verse of opening song, led by one of the pupils.

Prayer in concert.

LESSON 15—OBEDIENCE.

In this lesson we aim to impress the children with the fact that by keeping His commandments they will win the favor and blessings of the Lord.

Song: First and second verses of "Jesus, Unto Thee I Pray." (Primary Song Book, No. 14.)

Prayer in concert.

Memory Gem:

"Help us, Lord, Thy will to do;
Make us loving, kind and true."

How do you know that your parents love you? How can you show your parents that you love them? What do you think of a child that doesn't obey his parents? How do parents feel when their children obey them? How do children feel when they obey their parents? Who loves you besides your parents? How do you know that the Lord loves you? How can you show the Lord that you love Him?

Tell, in your own language, the following story:

THE MIRACULOUS DRAUGHT OF FISHES.

After Jesus had been baptized in the river Jordan, and had received the Holy Spirit from Heaven, He went forth among the people and began to preach the Gospel to them. The first thing He taught them was to believe in God, the Eternal Father. He told them that in the beginning God created man in His own likeness and image. One day certain of His disciples said to Him: "Lord, show us the Father." Jesus said to them: "He that hath seen me hath seen the Father." Jesus meant by this that He was just like His Father in Heaven. Now, we know what Jesus was like.

He was just like a man, but He was the best Man that ever lived on earth. And we also know what God is like—He is like His Son Jesus Christ.

After Jesus had taught the people to believe in God, the Eternal Father, He taught them that they should repent of all their sins. They should feel sorry for all the things they had done that were wrong, and do them no more. And they should also pray to their Heavenly Father to forgive them. He taught them that the Heavenly Father is displeased with those who commit sin, and unless they repent they will not be permitted to dwell with God in heaven.

Then Jesus told the people they would have to be baptized in water, for the remission of their sins—that is, that all their sins might be washed away. When they had done these things, the Father in Heaven would be pleased with them; He would forgive their sins, and would give them His Holy Spirit, to lead and guide them day by day.

Now, there were many cities and towns and villages and also many people, and Jesus needed men to assist Him in His missionary work. So, as He went through the country, He selected certain men, and called them to be His disciples. A number of those He called were fishermen—that is, they made their living by catching fish and selling them. Simon Peter, James, John and Andrew were the names of some of Jesus' disciples. They were good, true, faithful men. They took the Gospel to many people and wrought mighty works among them.

I am going to tell you now about a wonderful thing that happened one morning. The evening before, Simon Peter, James and John and others went to the lake of Gennesaret. They untied their boats, got into them, rowed out into the lake and let down their fishing nets. It was a beautiful moonlight night, and the lake was calm and peaceful. The fishermen stayed out on the lake all the long night. They talked about many things, especially about Jesus, the Great Teacher, who had come from God to teach the people how to live so that they might enjoy the blessings of Heaven.

All night long the fishermen toiled, but their labors were in vain. They did not catch any fish, and when the morning came they returned to the shore with empty boats. They

took their nets out of the boats and began to wash the nets. While they were doing so, Jesus and a number of people came down to the shore. The people were anxious to hear Jesus, for He taught such good things. Jesus got into the boat owned by Simon Peter, and told Simon to row the boat out a short distance from shore. Simon did as the Lord commanded him. Jesus sat down in the boat and taught the people on the shore. The people felt very happy as they listened to the glorious truths that came from the lips of Jesus.

When the meeting was ended, Jesus turned to Simon Peter and said, "Simon, row the boat out into deep water, and let down your net for a draught of fishes." Now, Simon was very much surprised when he heard this, because, as you have heard, he and his companions had worked all the night and had not caught a fish of any kind. And he told the Lord so. He said, "Master, we have toiled all the night, and have taken nothing." But Simon had great faith in Jesus. He knew that Christ knew more than any man, and that He had greater power than man possessed. So he said to Jesus, "I will obey you; I will take the boat out into deep water and let down the net." He did so, and what do you think happened? (Let the children tell.) Yes, when Simon drew the net up there were so many fish in it that the net broke. Simon called to James and John, and to those who were with them, to come to his assistance. James and John and the other men got into their boat and rowed quickly to the place where Simon was. And they filled both the boats with fish and brought them to shore.

How glad they all were that they had met Jesus that morning, and they were also glad that Simon had done as the Lord had commanded him. Willing obedience always brings the blessings of heaven.

Questions: How does Jesus resemble His Father? How is He like us? What do you admire in Simon? What would have been the result if Simon had not obeyed the Lord? Which son would a father like best, an obedient or a disobedient one? Which kind of people does the Lord like best? Which are happiest?

Testimonies: Lead the children to tell of ways in which they can show obedience to God.

Song: Second verse of opening song.

Prayer in concert.

LESSON 16—HONESTY.

Song: First verse of "Jesus, Unto Thee I Pray" (Primary Song Book, No. 14.)

Prayer in concert.

Memory Gem: "We believe in being honest."

Our memory gem today is taken from one of the Articles of our Faith. I am sure all boys and girls in this class want to be true to the faith of their fathers and mothers. Well, in order for us to be true to our religion we must be honest, for one of the principles of our religion is Honesty. When a young man is needed in a bank, or a store, or an office, one of the first things the employer wants to know is, is he honest? Can he be trusted?

A short time ago two young men lost splendid positions because they were dishonest. I heard of a boy at school who borrowed pencils from boys and girls and did not return them. What do you think of such a boy? And I know a little girl who borrowed pencils from her father and who never thought of returning them. And her father could not find a pencil when he wanted one. This annoyed the little girl's father, and finally he refused to lend his daughter a pencil. Now, borrowing but not returning is a very bad habit. If not overcome it leads to dishonesty.

Some people borrow from neighbors and do not return the things they borrow. It is very annoying to live beside such people. A family living in a certain place sold their home and moved to another part of the city. One day a friend called on the family, and, in the course of conversation the friend asked, "Do you like this place better than the place you left, and do you like this home better than your former home?"

The lady of the house answered, "No, we do not like the place as well as where we lived before, nor the home as well as our former home, but I am glad we got away

from our neighbors. For two years they borrowed from us several times a day, and they seldom returned anything they borrowed. We had either to move or have trouble with our neighbors, so we moved."

And there are people who borrow money and who do not pay it at the appointed time. And some do not pay at all. Now, this is dishonest, and people who are dishonest are not respected by honest people, and are not trusted. And, besides, the Lord is displeased with people who are dishonest. He is so displeased with such people that He has said that if they do not repent, and become honest, they will not be permitted to enter into the kingdom of heaven. God and the holy angels would not associate with dishonest people.

But sometimes good, honest people, for some reason, cannot pay at the appointed time. Well, the Lord gave a revelation to the Prophet Joseph Smith, in which He told such people what they should do. The Lord said they should go to the people from whom they had borrowed the money, tell them the reason why they were unable to pay, and ask for longer time. This would show that they are honest, and that they have a desire to pay their debts, and thus their good name would be preserved. There is a story in the Bible from which we can learn a good lesson. It is the story of

THE AX THAT FLOATED.

You all know what an ax is. What is an ax used for? An ax is heavy, isn't it. Could you make an ax float on water? Why could you not do so? Well, many years ago there was a man—he was a prophet of God—who made an ax float. Tell story II Kings 6:1-8.

Questions: Why did the man lend his neighbor his ax? What promise did the man who borrowed the ax make? What happened when the man was cutting down a tree? How did the man feel then? Why did he feel sorrowful? How was the ax recovered? What do you think of the man who borrowed the ax?

Testimonies: Along lines of lesson.

Song: Second verse of opening song.

Prayer in concert.

LESSON 17—VALUE OF KNOWLEDGE.

Song: First verse of "Improve the Shining Moments" (Deseret Sunday School Songs, No. 53), led by one of the pupils.

Prayer in concert, led by a member of the class.

Memory Gem: "Seek ye out of the best books words of wisdom."

One day when Jesus was talking to His disciples, He said to them, "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Have children repeat this in concert two or three times.) I think Jesus meant by this that the disciples should try to be as good on earth, as their Heavenly Father is in heaven. The Lord does not require as much from a Deacon as He does from a Bishop, but He expects a Deacon to perform as faithfully the duties of a Deacon as He expects a Bishop to perform the duties pertaining to his office. Don't you think so? (Let the children express their opinions.)

Lead the children to tell of some of the wonderful things which God has done—the creating of the heavens and the earth, and of all things that are in the earth, also man, in His own likeness and image.

There are many great men in the world today, and they, because of their great wisdom and knowledge and power, are able to do wonderful things. But they will have to gain a great deal more knowledge before they become like God.

I will tell you how we can become like God—by gaining wisdom and knowledge and by becoming wiser and better day by day. Let me give you an illustration:

One day a man came out of his home and found his little son and another boy "playing telephone." Each boy had an empty tin can in his hand, with a piece of paper tied round one end of the cans. There was a string through the center of the paper reaching from one can to the other, and the boys were talking to each other as if they were

talking through a telephone. As the father looked at his son he said to himself, "What a great gulf there is between the boy and Edison. But," said he, "there was a time when Edison did not know any more about electricity than my boy knows. The gulf between my boy and Edison is the gulf of years and knowledge. By reading, studying, working my boy may become as great a man as Edison."

Another illustration: A small boy got some mud and water and made a little pond. Then he got pieces of stick and began to sail them on the pond as if they were ships on the ocean. Now, think of the great difference there was between this boy and the man who built the Panama Canal. Yet there was a time when the builder of the Panama Canal knew no more than the boy who was floating the sticks on the little pond. How could the boy become like the man who built the great canal? By doing what the man did—reading, studying, working.

And in much the same way man can become like God. By faith and prayer and study and work we can become like our Father in Heaven. Sometimes we sing a little song, entitled, "Jesus Once Was a Little Child." (Have the children repeat the following in concert):

"Jesus once was a little child,
A little child like me,
And He was pure and meek and mild,
As a little child should be.
So, little children, let you and I
Try to be like Him, try, try, try."

Show the children how Jesus grew in wisdom and knowledge until He became like His Father in Heaven. And as God helped Jesus to become like Him, so He will help us to become like Him, for He is our Father as well as the Father of Jesus.

Questions: What did Jesus say to His disciples? What was the difference between the boys who were "playing telephone" and Mr. Edison? How did Jesus become like His Father in Heaven? How may we become like God? To whom should we appeal for help? Why appeal to God?

Testimonies: Along the lines of the lesson.

Song: Second verse of opening song.

Prayer in concert.

LESSON 18—VALUE OF KNOWLEDGE.

Song: First verse of "Jesus Bids Us Shine" (Primary Song Book, No. 12.)

Prayer in concert.

Memory Gem: "If any of you lack wisdom, let him ask of God."

Why do you go to school? What do you learn at school? And this knowledge you are getting at school will be of great help to you during your life. Why do you go to Sunday School and Primary and Religion Class? Tell me some of the things you have learned in these organizations. This knowledge will also be of great benefit to you. Without this knowledge you could not be saved in the kingdom of God. The Prophet Joseph Smith said, "No man can be saved in ignorance." (Have children repeat this in concert.)

We are told in the Bible that if we lack wisdom we should ask our Heavenly Father to give us wisdom, so that we may know what to do. Our Father in Heaven has more wisdom and knowledge than all the men in the world. I am going to tell you about a little boy who, through prayer, received great knowledge from the Lord. And the knowledge which this boy obtained has gone to many lands, and thousands of people have been greatly blessed by it. The little boy of whom I speak was Joseph Smith, who became a great Prophet, and who was the first President of our Church.

THE KNOWLEDGE WHICH JOSEPH SMITH OBTAINED FROM THE LORD IN ANSWER TO PRAYER.

In the year 1820 Joseph was living with his parents in the town of Manchester, State of New York. He was then about 14 years of age. At that time the people, in that part of the country, were very much excited over religion. Al-

most every evening, meetings were held in the churches. Joseph's mother and two of his brothers and a sister joined the Presbyterian Church. But Joseph did not join any of the churches. The reason he did not do so was because they all taught different doctrines, and he did not know which one taught the true Gospel, or which was the true Church. One evening Joseph took down the Bible and began to read its sacred pages. He was reading in the Book of James when his eyes rested on these words, "If any of you lack wisdom, let him ask of God." (Have children repeat this in concert two or three times.) These words caused Joseph to stop and think. They made a great impression on the boy's mind. They seemed to say to him: "You wish to know which of the churches is the true Church. Well, if you will ask God He will tell you."

Joseph decided to act on the advice of the Apostle James, the man who wrote this scripture. But he did not tell any member of the family what was in his heart. He closed the Bible, put it back in its place, and then went to bed, little dreaming that the next day he would have news which, in course of time, would startle the whole world.

He awoke early the next morning, rose and dressed himself. The other members of the family were fast asleep, so slipping quietly out of the house, Joseph made his way to a small grove not far from his father's home. Selecting a suitable spot in the grove, he knelt down and began to call upon God in earnest prayer.

As soon as Joseph had finished his prayer he looked up, and, to his great astonishment, he saw an exceeding bright light coming down out of heaven. When the light had reached the top of the trees Joseph beheld in the midst of it two heavenly Beings. They were in the form of men, but they were not men, neither were they angels: they were God the Eternal Father and His Son Jesus Christ. Pointing to the Son, the Father said, "Joseph, this is my beloved Son, hear Him."

As soon as Joseph was able to speak he asked the Lord which of the churches was the true Church. He was surprised when the Lord told him that all the churches were wrong; they had been established by men and not by God,

and none of them taught the true Gospel. The Lord told Joseph not to join any of them. The Lord also told Joseph that in due time the true Church would be re-established on earth, and that if he were true and faithful he would be chosen to stand at the head of it.

Filled with wonder and surprise Joseph arose and returned to his home. In the course of time the true Church of Christ was established again on earth, and Joseph was chosen by the Lord to be its first president.

Questions: What did Joseph read in the Bible? What did he decide to do after reading this scripture? What happened while Joseph was praying in the grove? What did Joseph learn that morning? (First, that the true Church of Christ was not on earth; second, that in the course of time the true Church would be re-established on earth; third, that man is created in the image of God. None of these things were known by the world at that time.)

Testimonies: Show the children the great blessing this knowledge has been to thousands of people.

Song: Second verse of opening song.

Prayer in concert.

LESSON 19—COURAGE.

Song: First verse of "Dare to do Right" (Primary Song Book, No. 74).

Prayer in concert.

Memory Gem: "I am not ashamed of the Gospel of Christ."

There is one thing, among many others, that every boy and girl needs, that every boy and girl should have, and that is—Courage. Now, there are different kinds of courage. I will try to explain some of them. Some time ago, in one of the settlements of Utah, a little boy was sitting in a wagon. There were two horses hitched to the wagon. The boy's father was in a store buying groceries and other things. Something frightened the horses and they ran away. Several men tried to stop them, but they were unable to do so.

The little boy saw the danger he was in and he began to cry. What, do you think, he did? No, he didn't crawl down into the bottom of the wagon, neither did he jump out

of the wagon. He grasped the lines and began to pull with all his might. He hollered "Whoa!" as loudly as he could, but the horses would not stop. Still the little fellow held on to the lines, keeping the horses, as well as he could, in the middle of the road. Finally the horses got tired. They stopped running and began to walk. Then the boy turned them and drove them back to the store. And as he was coming back, still crying, the people cheered him and shouted, "Brave boy! Brave little fellow!"

Now, this boy reminds me of another boy, named David. There are many beautiful stories told about David in the Holy Bible. David had good parents. They taught him to love and serve the Lord, and he did. David had great faith in the Lord, and he also possessed great courage.

Have any of you ever seen a lion? Where was the lion? Why was he shut up in a cage? You wouldn't have liked to have been put in the cage with the lion. Why? Well, one day when David was out tending his father's sheep he saw a lion coming down the side of the mountain. The lion was thinking of the splendid meal he would have off one of the sheep. And David was thinking, too. What do you think were David's thoughts? Yes, he was thinking of what he should do. He had very little time to decide. The lion was coming nearer and nearer.

Then David summoned all his courage and decided to fight the lion. But before doing so he asked someone to help him. Who? Yes, he asked his Heavenly Father. And David knew that his Heavenly Father would help him. So David arose and went towards the lion. What, do you think, the lion did when he saw David coming towards him? No, he didn't turn and run away. He stopped and looked at David out of his big, glaring, angry eyes. He was not afraid of David. He thought he could kill the boy almost as easily as he could kill a sheep.

As David drew near, the lion began to roar. Then he opened his mouth and uttered such a terrible roar that the sheep were frightened and began to run. But David was not frightened. He felt brave and strong because of the power of the Lord which was in him. Suddenly the lion sprang at David, and then a terrible battle began. David

fought the beast with all his might and finally succeeded in killing him. Then, kneeling down beside the dead lion, he thanked the Lord for giving him courage and power to meet and slay the king of beasts.

And some time after this David killed a bear that was about to attack his father's sheep. What great faith and courage David must have possessed to enable him to meet and slay these wild, ferocious beasts!

But there is far greater courage than this. It is the courage that was exhibited by Jesus—the courage to stand up for the truth—yes, to die for the truth. Among the great truths which Jesus taught the people there was one which made them very angry, made them seek His life. It was this—that He was the Son of God. They could not bear to hear this. For this they stoned him, they spat upon Him, they slapped Him in the face with their hands, but they could not get Him to deny the truth.

Finally they told Him that if He would not recall what He had said—that if He would not declare that He was not the Christ, the Son of God—they would put Him to death. But Jesus remained firm and true. He would not deny the truth; He would not say that He was not the Son of God. And rather than deny the truth, He suffered Himself to be put to death by being crucified upon a cross. No man can show greater courage, nor greater love for the truth, than by laying down his life for it.

Questions: What do you admire in David? What was one of the great truths Jesus taught? How did the people feel when they heard this? How did they treat Jesus? But Jesus could have stopped all this persecution. How? How did Jesus show great courage, and also His great love of truth?

Testimonies: Along lines of lesson.

Song: Same as opening.

Prayer in concert.

LESSON 20—COURAGE.

Song: First verse of "Dare to do Right" (Primary Song Book, No. 74).

Prayer in concert.

Memory Gem: "I am not ashamed of the Gospel of Christ."

Last week you heard of a boy named David who exhibited great courage. How? Why was David not afraid to meet the lion and the bear? (He felt confident the Lord would help him.) Why was David confident the Lord would help him? (Because he loved the Lord and kept His commandments.) And you also heard about One who exhibited greater courage than David. Who was He? How did Jesus show great courage.

I am going to tell you now about a boy, a big boy, who met with a little accident a short time ago. His parents felt ashamed of him, and his schoolmates felt ashamed of him, and called him "The Baby."

One afternoon this boy, in closing a door, happened to pinch one of his fingers. He uttered a scream that startled the whole household. Finally he quieted down and let his mother examine his hand. One of his fingers was slightly bruised. Well, the boy had to have his finger bandaged, and he couldn't go to school for over a week. He said his finger hurt so, and, besides, he couldn't write, nor figure, nor draw. And he couldn't chop wood nor bring in coal. Is it any wonder his school chums called him "The Baby"? What do you think of such a boy?

Now, listen to the story of another boy who lived in this country some years ago, and who was even more brave and courageous than David. This boy was named Joseph. I believe you can guess his other name. We often speak of him and sing about him. Yes, the boy I refer to was Joseph Smith. I suppose you feel like asking me, "How did Joseph Smith show great courage?" I will tell you.

One time, when Joseph was a mere boy, he was terribly afflicted with a diseased bone in his leg. The pain was so intense that at times he could scarcely endure it. A surgeon was called in. He examined Joseph's leg, then said the boy would have to undergo an operation. The boy was operated on twice. The surgeon made an incision in his leg eight inches long and reaching to the bone. But these operations did not bring the boy relief. The advice of a number of surgeons was sought. The surgeons met and examined Jo-

seph's leg. Then they talked together. They decided the boy's leg would have to be amputated—that is, cut off.

When the surgeons came to perform the operation, Joseph's mother said, "I will not allow you to amputate my boy's leg until you have made another effort to save it." The surgeons said they would open Joseph's leg again, and, if possible, take out the diseased pieces of bone.

When they were ready to perform the operation they got large pieces of strong cord to tie Joseph down on the bed. But Joseph would not let them tie him down. Then they tried to get the boy to drink either wine or brandy, to help him bear the pain. But Joseph said, "I do not want brandy or wine. I just want my father to sit on the bed and hold me in his arms." Then he added: "Mother, you please go out of the room. I know you cannot bear to see me suffer."

Joseph's mother left the room. Then Joseph's father sat down on the bed and held the boy in his arms while the surgeons opened his leg and took out three pieces of diseased bone. His suffering was terrible, but he bore up under it like the brave little hero he was. The Lord blessed him and he got well. The Lord needed just such a brave, courageous man as Joseph Smith was to stand at the head of His great latter-day work.

Let me tell you another way in which Joseph exhibited great courage. When Joseph told people that, in answer to prayer, he had seen a vision, in which he had beheld the Father and the Son, they began to persecute him and to say all manner of evil things against him. They tried in many ways to get Joseph to withdraw what he had said, but he remained firm; he would not take back a single word.

And when Joseph declared that he had been visited by the angel Moroni and had received from him the plates of the Book of Mormon, people treated him shamefully. They cast him into prison, they tarred and feathered him, they tried to poison him. And he suffered all these things, and many more, because he would not deny the truth. Finally he was arrested by wicked men, who told him that if he would not declare that what he had told the people was false they would put him to death. But Joseph knew that he

had told them the truth, and he knew that God knew it, and he said he would suffer death rather than deny that which he had testified he had seen and heard. And he and his brother Hyrum did suffer death for the truth's sake. They were murdered in cold blood in Carthage jail.

Questions: When Joseph Smith was a boy how was he afflicted? How did he show his courage? (He would not submit to being tied down, neither would he drink wine nor brandy.) How did he show consideration for his mother? When Joseph told the people that he had seen the Father and the Son, also the Angel Moroni, how was he treated? Why could the wicked people not get him to deny his testimony? How did Joseph show great courage, and also his love for truth?

Testimonies: Along lines of lesson.

Song: Same as opening.

Prayer in concert.

LESSON 21—LOYALTY.

Song: First verse of "Because He Loves Me So" (Primary Song Book, No. 3).

Prayer in concert.

Memory Gem: "I am not ashamed of the Gospel of Christ."

The aim of this lesson is to teach the children to be true to the faith of their fathers. If possible, have a picture of Daniel in the lions' den, and let the children see it. Lead up to the lesson with a few questions like the following: How many of you little boys and girls have been to a circus? Did you see the lions? Were they walking around with the horses? Why were they in cages? I am going to tell you a story about the man and the lions you see in this picture. The place the lions are in is called a den.

DANIEL IN THE LION'S DEN.

Many, many years ago there lived in Jerusalem a brave little boy named Daniel. His parents loved him dearly. His mother often told him stories from the Bible. She told him

about God, his Heavenly Father, and taught him to pray to Him. Every morning, noon and night Daniel prayed to his Father in heaven. His mother also told him what to eat, to make his body strong and healthy.

One day, when Daniel was a big boy, a king from another country came to Jerusalem and took many of the people back to his land to live. Daniel was one of them, and because Daniel was so strong and healthy he was taken, with a number of other boys, to the king's palace to live. Daniel was a long way from his father and mother, but he was brave and true. He prayed three times a day to his Heavenly Father, and his Heavenly Father helped him, so that when he grew to be a man he was strong and wise.

The king needed the wisest man to help him rule the people, so he chose Daniel. Daniel was wiser than any other man the king had, for the Lord had blessed him with great strength and wisdom. The king was well pleased with Daniel's work.

There were some wicked people in that land, and they knew that the king loved Daniel more than any of the rest of his servants, because he did everything he had to do so well. They wondered what they could do to get rid of Daniel. At last one man said, "He prays to his God three times each day." Then the wicked people were glad, because they knew what they could do. They went to the king and said, "King, we want you to make a law that if any one in this land asks for anything from any god or man, except you, O king, he will be put in the lions' den. The king thought that would be a good law, so he made such a law, and signed his name to it. Then not even the king could change it.

The wicked people took the paper to Daniel. He read it. Then he knew that if he prayed to his Heavenly Father he would be put in the lions' den. But he was not afraid. He knew that it was right to pray; his mother had taught him to pray, and he knew that his Heavenly Father would help him. So he opened his windows and knelt down and prayed just as he had done before. The next day he did the same thing. The wicked people were watching, and they went to the king and told him that Daniel was disobeying the law

he had made. They said they had seen and heard him pray to his God. Then the king was very sorry that he had made the law, because he loved Daniel and wanted to save him, but he could not change the law.

The king sent for Daniel. Daniel knew what the king wanted, but he was brave, for he knew that he had done right. The king led Daniel down to the lions' den, and opened the big door, and Daniel walked right in where all the lions were. (Show picture.) Then the king shut the door and locked it.

The king went home, but he could not eat any supper; he could not listen to the music, neither could he sleep. All night he prayed to God to watch over Daniel so that the lions might not harm him.

Early the next morning the king hurried down to the lions' den. He called to Daniel and asked him if his God had watched over him. Daniel answered, "Yes, He sent His angel, and the angel shut the mouths of the lions so that they could not harm me." The king was very happy. He sent for some of his servants and told them to open the door. They did so, and Daniel walked out. Then the king made a new law, and commanded that all the people should worship the same God that Daniel worshiped. He is the same God that we pray to, our Father in heaven.

Questions: What do you admire in Daniel? What did his mother teach him? Why was he not afraid to go into the lions' den? Why was the Lord so good to Daniel?

Testimonies: Lead some of the pupils to tell how they can show their loyalty to the Church—by attending meetings, by paying their annual donations to the Sunday School and Primary, by praying for the missionaries, etc.

Song: Second verse of opening song.

Prayer in concert.

LESSON 22—GRATITUDE.

The aim of this lesson is to teach the children to be grateful to the Lord and to their parents for the blessings they receive from them.

Song: First verse of "I Think when I Read that Sweet Story of Old" (Primary Song Book, No. 11).

Prayer in concert.

Memory Gem: "Remember thy Creator in the days of thy youth."

I am very glad to see you, children, in Religion Class today. And there are others who are also glad that you are here. Who are they? (Their parents, the Bishopric, and the Lord.) The Lord inspired His servants to organize the Religion Classes, and He is pleased when the children attend the classes. By coming to the classes you show the Lord that you are grateful for the blessing which He has given you. When people show the Lord that they are grateful for His blessings, and that they appreciate them, He gives them other blessings.

A short time ago a family in Salt Lake City sat down to a splendid dinner that the dear wife and mother had spent a long time in preparing. The large table was just loaded with food. There were soup, meat and potatoes, several kinds of vegetables, biscuits and butter, milk and fruit, pie, ice-cream and cake, and other good things.

And you know what was done before the family began to eat? Yes, thanks was given to the Lord for the meal and His blessing asked upon it. All bowed their heads, and one of the children prayed, "Our Father which art in heaven, we thank Thee for this food. Bless it, that it may nourish and strengthen our bodies. We ask this blessing in the name of Jesus Christ, Thy Son. Amen."

How happy the dear mother felt as she watched her husband and children feast on the food she had so well prepared. The father looked at the children and said, "Children, I think you have one of the best mothers in the world. We have thanked our Heavenly Father for this good food, and I think we ought to thank mother for the splendid manner in which she has prepared and served it."

"I think so, too," said little Mary. Then the father and children looked at the mother and said, "Mother, dear, we thank you." And the mother nodded her head and smiled, and tears glistened in her eyes. But that was not all. When dinner was over and mother was starting to clear the table,

her two little daughters went over to her, put their arms around her neck, kissed her and said: "Mother, you go into the parlor with father and sit down and rest. We will clear the table and wash the dishes."

How do you think the mother felt? How did the children feel? How did the Lord feel when He saw the kindness and gratitude of these children?

Now, this reminds me of something that happened during the time Jesus was on earth. One day Jesus stopped at a little village to rest. Soon a large crowd of people gathered around Him. They wanted to hear Him explain some of the glorious truths of the Gospel, for no man ever taught as Jesus taught. There were many mothers there who loved Jesus, and they brought their little children that He might lay His hands upon their heads and bless them. When the disciples of Jesus saw the mothers and children, they were displeased. They knew that Jesus was tired, and they thought the mothers ought not to trouble Him. So they told the mothers to take the children home and not to trouble the Master. "Jesus is too tired to bless the children now," they said.

Yes, Jesus was tired, but when He heard what the disciples said He was displeased. Jesus loved little children. They were His little brothers and sisters, the children of His Father in Heaven. So He turned to His disciples and said, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

Then Jesus took the children in His arms, one by one, and blessed them. And the mothers were grateful to the Lord for blessing their children, and they and their little ones returned to their homes rejoicing.

And now I will tell you one of the ways in which these mothers and children showed their gratitude to the Lord for His blessing. One day when Jesus was coming to Jerusalem the mothers whose children He had blessed, and many others, heard of His coming and went out to meet Him. They spread their garments in the way in which Jesus was going; they also cut down branches from the trees and strewed them in the way. And when Jesus drew near the city the people began to rejoice and praise God, saying, "Blessed be the

King that cometh in the name of the Lord; Hosanna in the highest."

Questions: How did the father and the children feel when they sat down to the splendid dinner? How did they show their gratitude? (They thanked the Lord, also the dear mother who had prepared the food.) And how did the children show their gratitude later? What did the disciples say when the mothers brought their children to Jesus? What did Jesus say? How did the mothers show their gratitude to Jesus?

Testimonies: Along lines of lesson.

Song: Second verse of opening song.

Prayer in concert.

LESSON 23—SELF-CONTROL.

Song: First and second verses of "In Our Lovely Deseret" (Deseret Sunday School Songs, No. 79).

Prayer in concert.

Memory Gem:

"Ever remember in thy youth,
That he who firmly strives
To conquer and to rule himself
Is noble, brave and wise."

Has any of you got a dog? Is he cross or kind? Do you like a dog that is cross? Why not? A cross dog often gets into trouble. How? Would you like to hear a story of a dog? This dog learned a good lesson from his master, and you can learn a good lesson from the dog. The lesson the dog learned is the lesson of self-control. The little dog I am telling you about was very fond of loaf sugar. You know what loaf sugar is. Yes, it is sugar that is cut up into little blocks. The man who owned the dog often gave him a piece of sugar. At first the dog would jump up and snatch the sugar out of his master's hand. But the man did not want the dog to do this—he wanted the dog to wait till he would give him the sugar. So he began to teach the dog the lesson of self-control. And the dog learned the lesson so well that the man could place a piece of sugar on a chair

and the dog would not touch it until the master told him he might take it. Then he would seize it quickly.

Now, how did the dog learn the lesson of self-control? He learned it by taking his eyes off the sugar and by keeping them on his master. He would not look at the sugar at all till his master bade him take it.

Now, we have a Master, too, a good, kind, loving Master. Do you know who He is? Yes, Jesus is our Lord and Master. And He wants us to learn the lesson of self-control. Now, there are certain things that Jesus has told us we should not use. What are they? Tea, coffee, tobacco and strong drink. But when boys grow up and become young men they are often tempted to smoke and to drink beer. And some boys give way to the temptations and others do not.

I heard of a boy a short time ago who had learned well the lesson of self-control. He had learned the lesson so well that he could not be tempted to drink a glass of beer. He was captain of a baseball team in Utah. He was a Sunday School and a Religion Class boy, and he had learned that the Lord has said that tobacco and strong drink are not good for the body. And he remembered this. Once his team won a splendid game of baseball. A large number of boys gathered around the captain. They hoisted him on their shoulders and carried him among the people. Then some of them brought a bottle of beer and they tried ever so hard to get the captain to take just a little drink. But they could not get him to touch it. The reason the boy was able to resist the temptation was because he did not think of the beer. He thought of the commandment which Jesus had given.

No one else ever lived who had such self-control as Jesus. One time when Jesus was going through Samaria the people were so unkind to Him that they would not give Him either food or drink. On seeing this, the disciples of Jesus became so angry that they wanted the Lord to give them power to call fire down out of heaven and destroy the people. But Jesus said to the disciples, "You are not possessed of a good spirit. You want to destroy men's lives. I came to save men's lives."

And wicked people said all manner of evil things about

Jesus. They spat on Him; they slapped Him in the face with their hands; they put a purple robe on Him and placed a crown of thorns on His head and went before Him and mocked Him, saying, "Hail, King of the Jews!" And finally they took Him to a hill called Calvary, and there they crucified Him on a cross between two thieves. Jesus suffered all these things and never once got angry. And just before He died He prayed for the people who had so cruelly treated Him. He said, "Father, forgive them, for they know not what they do."

Jesus wants us to be like Him. He wants us to learn the lesson of self-control. He wants us to return good for evil. He wants us to be masters of ourselves. And He will help us if we will pray to Him and ask Him to assist us. The Lord has helped thousands of people to overcome evil and to do good.

Questions: How did the dog learn the lesson of self-control? What things has the Lord forbidden us to use? What helped the boy to resist the temptation to drink beer? What was the difference between Jesus and His disciples? How did the people treat Jesus? What lesson may we learn from Jesus?

Testimonies: Tell some experience in your life showing how the Lord has helped you.

Song: Same as opening.

Prayer in concert.

LESSON 24—SELF-CONTROL.

Song: First and second verses of "In Our Lovely Deseret" (Deseret Sunday School Songs, No. 79).

Prayer in concert.

Memory Gem:

"School thy feelings, there is power
In the cool, collected mind."

Every day in the year, in all parts of the world, terrible things happen because people have not learned to control

their tempers and their passions. People allow themselves to get angry over trifles and in their anger they do things for which they have to suffer all the rest of their lives.

That was a terrible thing that happened in one of the eastern states some time ago. Did you hear about the boy who, in a fit of anger, killed his father and his mother? You didn't. Well, I must tell you about him. He didn't seem to have any control whatever over his temper. At the least provocation he would become exceeding angry, and often he would get angry without any cause whatever.

One day his father told him to chop some wood for the fire. He did not pay any attention to what his father said. His father told him the second time, but he did not heed his father. Then the father scolded and reproved him for his disobedience. That made the boy very angry. He ran into the house, seized a double-barreled shotgun, came out and killed his father. On hearing the shot, the mother ran to the door. The son turned the gun on his mother and killed her also. And this awful double murder was committed because a boy hadn't learned the lesson of self-control.

And poor dumb animals are often made to suffer because of their owners' lack of self-control. There is a man in a certain town in the west who had a very bad temper. One evening he took the milk pail and went out to the pasture to milk a splendid Jersey cow of which he was the owner. When he had almost finished milking, the cow, who was being greatly troubled by flies biting her, kicked the milk pail and spilled the milk. Now, the cow did not do this purposely. She kicked to get ride of the flies, and not to spill the milk. But her owner flew into a rage. He ran and picked up a heavy stick, and he gave the cow such a terrible beating that she fell to the ground.

One morning, a few days later, when the man went to milk the cow, he saw, to his great sorrow, that she had met with a serious accident. She had stepped in a gopher hole and had broken one of her legs. And the valuable and useful animal had to be killed. The owner of the cow felt very sorry—in fact, he shed tears—when he thought of the cruel way he had treated the poor animal that had for years

furnished his family with milk and butter. From that time on the man seemed to have pretty good control over his temper, but it was too bad that a valuable cow had to die in order to teach him the lesson of self-control.

Boys and girls cannot begin too early to learn this lesson. Often when boys are driving to and from town their horses get scared at passing autos and the animals shy. In many instances this makes boys angry and they begin to beat their animals. How would boys like to be treated that way? Supposing a father were to ask his little son to go to town while a terrible thunder storm was raging; and supposing the boy were to say, "Father, please do not urge me to go to town now, I am afraid of the thunder and the lightning;" and supposing the father were to get angry and say, "I want you to go now, and if you don't go I will give you a whipping," what would you think of such a father? And what do you think of a boy who gets angry with his horses and beats them when they get frightened at an automobile?

In a certain home a short time ago one of the daughters went to a little closet in search of a certain article she wanted. She searched for the article but could not find it. This made her angry, and she slammed the door of the closet so hard that it broke. And the girl's parents let the door remain broken for several days in order to teach their daughter a lesson—the lesson of self-control. Each day the girl looked at the broken door, and each time she looked at it she felt ashamed of her conduct.

Questions: What do we mean by self-control? What had the boy who killed his parents failed to learn? (Obedience to parents, and to control his temper.) What do you think of the man who ill-treated his cow? How did he learn to control his temper? How did the parents feel when their daughter broke the door of the closet? How did the girl feel? How does the Lord look upon such conduct?

Testimonies.

Song: Second verse of opening song.

Prayer in concert.

LESSON 25—FAULT-FINDING.

The aim of this lesson is to teach the children to refrain from the evil of fault-finding.

Song: First verse of "Nay, Speak No Ill" (Deseret Sunday School Songs, No. 88).

Prayer in concert.

Memory Gem: "Cease to find fault one with another."

I think one of the worst habits a person can form is the habit of fault-finding. What do we mean by fault-finding? (Let the children express their thoughts on this subject). A few days ago two little boys were riding on a street car. One of them—the elder—found fault with his little brother so often that a gentleman had to reprove him. The elder boy would say to his brother, "Don't touch the shade. Don't point to things on the street." Don't do this. Don't do that. Finally a gentleman sitting in the next seat turned and said to the fault-finder, "Let your little brother alone. You have made him so nervous by finding fault with him since he got on the car that he is almost ready to jump out of the window."

The gentleman felt sorry for the little boy who had a brother who was continually finding fault with him. The little fellow was made very unhappy by his brother finding fault with everything he did. And because of his continuous nagging and fault-finding the elder brother may make a fault-finder out of his little brother.

There is a story told about a little boy who entered school for the first time. The teacher was putting the children's names on the roll. When she came to the little fellow she asked, "What is your name?" "Johnny," answered the boy. "What is your other name?" "Johnny Don't." "Johnny Don't," repeated the teacher. "That is a very strange name—Johnny Don't." "That is what my mother calls me," said the boy. The little fellow had heard his mother say to him so often, "Johnny, don't," that he had concluded that that was his name.

A man who is a member of our Church said to another member: "I do not like to be in the company of Brother

S——. Every time I get into conversation with him he finds fault with some of the authorities of the Church. And I am sorry to say that once or twice I have partaken of his spirit and have found fault with some of my brethren. I have said things I wish I hadn't said, and of which I have sincerely repented. I felt condemned just as soon as I said them. I prayed to the Lord to forgive me and promised Him that I would never again find fault with and criticise His servants."

I know the reason why the man felt bad—he had broken one of the Lord's commandments—the commandment we have today for a memory gem. Let us repeat it again, "Cease to find fault one with another." The Lord gave this commandment to the Church through the Prophet Joseph Smith. The Prophet Joseph said that a person takes the first step towards apostasy when he begins to find fault with the authorities of the Church. And the Prophet told the truth. Many people have lost their membership in the Church through finding fault with the Lord's servants.

I am going to tell you now how Jesus, in a very kind, polite way, reproved a man for finding fault with Him. Think of a man finding fault with Jesus, the Son of God!

One day a man named Simon, a Pharisee, invited Jesus to come to his home and dine with him. Jesus accepted the kind invitation. As Jesus was sitting in Simon's home a woman came to see Him. Now, this woman had done many things that were wrong—she was a sinner. She knew that Jesus was good and kind and loving and merciful, and she believed that if she were to go to Him He would help her to do better. So she came quietly into the home of Simon. She felt that she was not worthy to stand before Jesus and look into His face, so she stood behind Him. Then she began to cry, and the great, big tears ran down her cheeks. She cried because she was standing beside One who was pure and holy, while she was a great sinner. Then she knelt down and washed the feet of Jesus with her tears and wiped them with the hair of her head. She kissed the Savior's feet and anointed them with ointment she had brought.

When Simon saw this he was displeased, and he found fault with Jesus. He said to himself, "If this man were a

prophet, he would have known who and what manner of woman this is that toucheth him; for she is a sinner."

Now, Jesus knew the thoughts that were in Simon's mind, so He said, "Simon, I have somewhat to say unto thee." And Simon said, "Master, say on."

And Jesus said, "There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty: and when they had nothing to pay, he frankly forgave them both. Tell me, therefore, which of them will love him most?"

"Simon answered and said, I suppose that he to whom he forgave most." And Jesus said unto him, "Thou hast rightly judged." Then Jesus turned and pointing to the woman said to Simon: "Simon, seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss: but this woman, since the time I came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many, are all forgiven." Then Jesus turned to the woman and said, "Thy sins are forgiven."

Questions: How, do you think, Simon felt while Jesus was talking to him? What effect would Jesus' words have upon Simon? What do you think of Jesus' way of reproofing Simon? What commandment did the Lord give the Church concerning fault-finding? What does finding fault with the authorities of the Church lead to?

Testimonies.

Song: Same as opening.

Prayer in concert.

LESSON 26—FORGIVENESS.

Song: First and second verses of "Our Father in Heaven" (Primary Song Book, No. 27.)

Prayer in concert.

Memory Gem: "If ye forgive men their trespasses, your Heavenly Father will also forgive you."

Sometimes boys and girls do things that are wrong. Then how do their parents feel? And how do children feel when they wound the feelings of their parents? When a boy or girl does wrong what should he or she do?

One morning a boy named George, who lived in the southern part of Utah, was told by his mother to go to the coop and gather the eggs. He collected eight eggs. When he was returning to the house with the eggs one of them fell and broke. Now, the boy did not want his mother to know what had happened, so he decided to tell a falsehood. What do you think of such a decision? What should the boy have done? Well, when George went into the house his mother asked him how many eggs he had found, and he answered—? ("Seven.") Now, that was a falsehood, and George knew that he had told his mother a falsehood. And someone else knew. Who? How, do you think, George felt after telling his good, kind, loving mother a falsehood? Yes, he felt bad, and he also felt that the Lord was displeased with him, for he had been taught in the Sunday School and Primary Association and Religion Class that it is a sin to tell a lie, and that the Lord is displeased with those who commit sin.

George put a strap round his books, gave his mother a good-bye kiss and started for school. But he was not happy. A little voice kept saying to him: "George, you told your mother a falsehood. Are you going to have that black lie stare you in the face all day? Go back to your mother, confess your sin and ask her forgiveness."

George stopped, turned around and ran back home. Throwing himself into the arms of his mother he burst out crying.

"Why, George dear," said his mother, "what is the matter? Are you sick?"

Between sobs George answered, "No, mother, I am not sick, but I feel bad because I told you a lie this morning. I told you I found seven eggs. That was not the truth. I found eight, but one egg fell and broke. Mother, I want you to forgive me, and I promise you I will never tell you another lie."

The mother pressed the boy to her heart, kissed him

affectionately and dried his tears. Then she said: "My son, I am glad you realize that it is a serious thing to tell a lie; and I am also glad that you have repented, confessed your sin and asked forgiveness. I freely forgive you, my boy."

"Thank you, mother," said George. Then he asked, "Do you think the Lord will forgive me, mother, as you have done?"

"George," said the mother, "I would like to ask you a question: Do you think your mother is more righteous and more forgiving than the Lord?"

George thought for a few seconds, then said, "No, ma'am."

"You have answered right," said his mother. "This is one of the lessons Jesus taught His disciples. He knew they would have to learn this lesson, and learn it well. He knew that people would treat them unkindly, and say all manner of evil against them, and He wanted His disciples to learn to return good for evil, and to forgive those who trespassed against them. So in order to teach them the lesson of Forgiveness he told them a story. He said: 'Once there was a king who had a number of servants who owed him money. One of them owed his master ten thousand talents. Now, this man was unable to pay his debt, so the king commanded that the man be sold, also his wife and children, and all that he had, and the debt paid. When the man heard this he hastened to the king, and falling down before him worshipped him, saying, 'Lord have patience with me, and I will pay thee all.' Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt."

"Now, this servant who had been forgiven 'went out, and found one of his fellow servants which owed him an hundred pence; and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet, and besought him saying, Have patience with me, and I will pay thee all. And he would not; but went and cast him into prison, till he should pay the debt."

"So when his fellow servants saw what was done, they were very sorry and came and told unto their lord all that

was done. Then his lord, after he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: should not thou also have had compassion on thy fellowservant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, 'till he should pay all that was due unto him."

Then said Jesus to His disciples, "So likewise shall my Heavenly Father do also unto you, if ye from your hearts forgive not everyone his brother his trespasses."

"And you know, George," said the boy's mother, "what Jesus said concerning those who were putting Him to death on the cross?"

"Yes, mother," said George, "He prayed for them. He said, 'Father, forgive them, for they know not what they do.'"

"And if Jesus forgave those who were putting Him to death, don't you think He will forgive you for telling a falsehood?"

George put his arms around his mother's neck, kissed her sweet lips and said, 'Mother, you are an angel.'

Questions.

Testimonies.

Song: First verse of opening song.

Prayer in concert.

LESSON 27—HELPFULNESS.

Song: Teach the class to memorize and sing the following lines:

"Have I done any good in the world today?
Have I helped any one in need?
Have I cheered up the sad,
And made some one feel glad?
If not, I have failed indeed."
(Deseret Sunday School Songs, No. 207.)

Prayer in concert.

Memory Gem:

“Has anyone’s burden been lighter today,
 Because I was willing to share?
 Have the sick and the weary been helped on their way?
 When they needed my help, was I there?”

One day, in a Religion Class, the little boys and girls sang this song. Then the teacher asked, “Do you know anyone who is sick in the ward?” Several members of the class raised their hands. One of the girls said: “Old Sister Clark has been ill for a long time. She has not been out of bed for weeks.” Then the teacher said, “Do you know of any way in which we could help her?” Johnny Brown said, “Last Sunday afternoon, at the close of the meeting, I asked the Bishop for the flowers on the stand. He gave them to me and I took them to Sister Clark. I put them on the table beside her bed. They made her feel glad, and she thanked me.” “And how did you feel, Johnny?” asked the teacher. “I felt very happy, too,” said Johnny.

There is a beautiful story in the Bible, children, about a little girl who was the means of bringing a great blessing to her master, who was a captain in an army. (Tell, in your own language, the following):

HOW A LITTLE GIRL HELPED HER MASTER.

Many years ago, in the city of Damascus, there lived a little Israelitish girl. Damascus was not her real home. Her real home was in Palestine, where, you know, Jesus was born. One time soldiers went from Damascus to the town in which the little girl lived. There they fought a cruel battle, with long, sharp-pointed spears. And when the battle was ended, and they were going back to their homes in Damascus, they took this little girl with them, to be a servant in the home of the captain of the army. It was a great trial to the little girl to be taken away from her father and mother and her brothers and sisters and playmates. But she was brave. She prayed to the Lord and He blessed and comforted her.

The little girl lived in the home of the captain, waiting

on the captain's wife. The captain's name was Naaman, and he was afflicted with a terrible disease. He was a leper. Do you know what a leper is? He is a man who has leprosy. At first there was a dry, rough spot in the palm of the captain's hand, which he could not wash away. It grew and grew until it covered his whole hand. Then his eyebrows became white and he knew that he had leprosy. Slowly and slowly the disease spread, making his hair and beard white, eating holes in his lips and eyelids, and covering his whole body with scales.

The little Israelitish girl was afraid to go near her master. She knew what a terrible disease leprosy is. There were lepers in the country she had come from, and it was a terrible thing to be a leper. A leper had to live with lepers. He was never allowed to come near a town or city. People looked at him only at a distance. Always he went about in ragged clothes, crying out, "Unclean! Unclean!"

One day, when the little girl had finished her work, she sat down to rest. She began to think about her master. She felt very sorry for him, and wished that it were in her power to help him. And as she sat thinking she remembered that in the town in which she used to live there was a Prophet of God. And she said to herself, "I am sure the Prophet could help my master, could tell him how he could be cured of his leprosy. Now, I can see a way by which I can help my master. Perhaps the Lord has let me be brought here so that I could work for Him. I will go to my mistress and tell her about the Prophet." So she went to her mistress and said, "I wish my master were in the town where I used to live."

"Why do you wish that?" the woman asked.

"Because," said the little girl, "there is a Prophet of the Lord there, and he could cure my master."

One of the servants heard this, and ran into the room where the captain was and said to him, "Master, you remember the little Israelitish maiden you took captive from Palestine?"

The captain said, "Yes, what about her?"

"Well, she said just now that if you were where she used to live you could be healed."

"How could I be healed?" asked the captain.

"She says there is a Prophet of the Lord there, and he would tell you how you could be healed." And the servant left the room.

The captain thought and thought about this: "A Prophet in Israel could heal me! A Prophet in Israel could heal me!" he kept saying to himself. After a while he called to his servant: "Go to the king of Israel," he said, "and tell him to ask the Prophet of the Lord to heal me of this leprosy."

So the servant went to the king of Israel, and told him to ask the Prophet of the Lord to heal Naaman. When the Prophet heard the message, he said to the servant, "Tell Naaman to wash himself seven times in the river Jordan and he will be healed of his leprosy."

The captain did as the Prophet said and he was cured and made whole. He was very thankful to the little Israelitish girl for telling him about the Prophet. She, of course, felt happy, because her master was well again. But she told him he ought to give thanks to the Lord, for it was really the Lord who had healed him.

Questions: How did the little girl happen to be in the home of the captain? What do you think of the little girl? To whom did she go for comfort? How was her master afflicted? How did the little girl know that the Prophet of the Lord could heal her master? What did the Prophet tell the captain to do? What was the result? How did the little girl work for the Lord as well as for her master? And that little girl teaches us a lesson today. What is it?

Testimonies: Lead the children to tell of ways in which they can help their parents and others.

Song: First verse of opening song.

Prayer in concert.

LESSON 28—KINDNESS.

Song: First verse of "Let Us Oft Speak Kind Words to Each Other" (Deseret Sunday School Songs, No. 265.)

Prayer in concert.

Memory Gem:

“Little deeds of kindness,
 Little words of love,
 Make the earth an Eden
 Like the heaven above.”

There is a great deal of sorrow and misery in the world because people are not kind to each other. Think of the terrible European war, in which so many thousands of lives have been lost. Now, this war would never have taken place if the nations engaged in it had learned the lesson you are learning today—to treat each other kindly.

Has any of you ever seen a bird's nest? Where was it? Did you see the nest when there were young birds in it? And you remember how the little birds huddled close together to keep each other warm. They did not quarrel like boys and girls do sometimes. If little birds in a nest were to quarrel perhaps some of them would fall out of the nest and get killed. I think we can learn a lesson from the little birds in the nest. Repeat this little verse after me:

“Birds in their little nests agree,
 And 'tis a shameful sight,
 When children of one family
 Fall out and chide and fight.”

And as it is a shameful sight to see children of one family fall out and fight, so it is shameful to see people of different nations—but who are all children of the same Heavenly Father—fight with and slay each other.

The Heavenly Father wants His children here on the earth to be kind to each other and to love one another. And it pleases Him greatly when they do this. I read a story a few days ago about a little girl who did a kind act to another little girl, and the story made me feel good, and I felt after I had read it that I wanted to be like the little girl and be kind and helpful to some one. And as I wondered who I could help, a little voice whispered to me, “You can help

the little boys and girls in the Religion Class. You can teach them to be good and kind, and they in turn will help others." So I decided that today I would tell you about the kind act which the little girl did. Tell, in your own language, the following:

'A gentleman in the West, while addressing a Sunday School, noticed a little girl, shabbily dressed and barefooted, shrinking in a corner, her little sunburnt face buried in her hands, the tears trickling between her small, brown fingers, and sobbing as if her heart would break. Soon, however, another little girl, about eleven years old, got up and went to her, and, taking her by the hand, led her to a brook near by, seated her upon a log, and, kneeling beside her, bathed her hot eyes and tear-stained face, and smoothed her tangled hair, in a cheery manner all the while. The little one brightened up, the tears all went, and smiles came creeping over her face instead. The gentleman stepping forward, said, 'Is this your sister, my dear?'

" 'No, sir,' answered the little girl: 'I have no sister.'

" 'Oh, one of the neighbor's children,' replied the man. 'A little schoolmate, perhaps?'

" 'No, sir; she is a stranger to me. I do not know where she came from; I never saw her before.'

" 'Then how came you to take her out and have such a care for her, if you do not know her?'

" 'Because she is a stranger, sir, and seemed all alone, with nobody to be kind to her.' " (From the Primer of Politeness, J. B. Lippincott Company, Philadelphia.)

Questions: What is the cause of much of the sorrow and misery in the world? What would have prevented the great European war? What lesson may we learn from little birds in a nest? What do you think of the little girl who was kind to the little stranger?

Testimonies: Lead the children to tell of ways in which they can show 'kindness—to parents, teachers, play-mates, and others.

Song: Same as opening.

Prayer in concert.

LESSON 29—KINDNESS.

Song: First verse of "Let Us Oft Speak Kind Words to Each Other" (Deseret Sunday School Songs, No. 265.)

Prayer in concert.

Memory Gem:

"Little deeds of kindness,
Little words of love,
Make the earth an Eden
Like the heaven above."

How many of you have heard of Mexico? You know, there has been a great deal of trouble in Mexico. The Mexicans have had wars among themselves, and many thousands of lives have been lost. And one night a large number of Mexicans came over from Mexico into Arizona and killed a number of American soldiers. What happened then? Yes, United States troops were sent into Mexico to try to capture the murderers. And the United States Government called for volunteers to go down and protect the border. And thousands of young men enlisted and went to serve their country.

Frank and Mary Thompson stood with their father and mother at the depot in Salt Lake City watching the troops leave for the Mexican border. Frank is ten years of age and Mary is eight. When the family returned home Frank said, "I wish I were old enough to join the National Guard. I, too, would go and fight for my country."

"That would be a brave, patriotic thing for you to do, Frank," said his father.

"Yes," said Mary, "and if I were a big girl I would be a Red Cross nurse. I would just love to go and care for the wounded soldiers."

Mrs. Thompson looked at her husband and smiled, "Father," she said, "there are many great things that boys and girls think they would do if they were men and women. I wonder if they really would do all they think they would do. No, I don't think they would."

"What makes you think so, mother," asked Mr. Thompson.

"Because," said the good woman, "there are so many little things that boys and girls should do, but don't do, that I am afraid they wouldn't do great things if they were men and women."

"I think so, too," said the father.

Then turning to her children Mrs. Thompson said, "Children, it is the little things in life that count. Jesus said that he that would give a cup of cold water to one of His disciples would in no wise lose his reward. Jesus told a beautiful story once. I know you have heard it in Sunday School and Primary, but I would like you to hear it again."

"Yes, mother," said Frank, "we would like to hear you tell it."

"One day," said Mrs. Thompson, "a lawyer came to Jesus and said, 'Master, what shall I do to inherit eternal life?' Perhaps the man expected Jesus to tell him to do some great thing. If he did, he must have been greatly disappointed, for Christ simply said, 'What do you read in the law?' The lawyer answered, 'Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself.' 'You have answered right,' said Jesus. 'Do this and you shall have eternal life.'

"Then the lawyer said to Jesus. 'Who is my neighbor?' And in reply Jesus told him the following story: 'Once a certain man went down from Jerusalem to Jericho. On the way he was attacked by robbers, who stripped him of his clothing, wounded him, and left him half-dead. Some time later a certain priest chanced to pass that way. He saw the poor traveler lying naked and wounded at the side of the road, but he passed him by. A little later another man, a Levite, came along. He, too, saw the man who had been beaten and robbed, and the Levite also passed by without rendering him any assistance. Then came a Samaritan, and when he saw the man lying in a helpless state he immediately got down off the animal he was riding, hastened to the side of the sufferer, and began to care for him. He washed the blood from his wounds, poured wine and oil into them, and bound them up. Then he placed the man on the back of

the animal and took him to a hotel. He gave the hotel keeper money, told him to take good care of the man, and said that when he came back he would give him more money if he had not paid enough.' Then Jesus turned to the lawyer and asked, 'Which of these three men was neighbor to the man who was attacked, beaten and robbed?' The lawyer answered, 'He that showed kindness to him.' And Jesus said, 'Go and do thou likewise.'

"Now children," said Mrs. Thompson, "what do you think of the priest and the Levite?"

"I think they were very unkind," said Frank.

"I think so, too," said Mary.

"You feel sure," said the mother, "that if you had seen the poor man you would have helped him?"

"Yes, ma'am," they both answered promptly.

"I wonder if you would," said the mother.

"Of course we would," said the children.

"Well," said the mother, "more than a month ago little George Brown had to leave school and come home and go to bed because of leakage of the heart. Neither of you has been to see him, to read to him, or help him in any way. A week ago old Sister Erickson came home from the hospital after having undergone an operation. Last Sunday you and three other children clubbed together and bought a quarter's worth of ice-cream. You got six measures full—one measure full each and one over—and yet you did not think of taking the extra measure full over to the poor old lady. Old Brother Taylor, who lives at the foot of the street is all crippled up with rheumatism. Yet I have seen him go out and chop his wood and carry in his coal, because there wasn't a boy in the street who thought of playing the part of the good Samaritan. And there is Sister Rogers who was laid up for several days with quinsy, and there wasn't a little girl to go in and wash her dishes or tend her baby. This work had to be done by members of the Relief Society."

Frank and Mary looked at each other. They felt condemned. Then Frank said, "Mary, it seems to me there is lots for you and me to do around home."

Questions: What did Frank say he would do if he

were old enough? What did Mary say she would do? What did their mother think? What question did the lawyer ask Jesus? What did Jesus tell him to do? What do you think of the priest and the Levite? Of the Samaritan? In what respect did Mary and Frank resemble the priest and the Levite? How did they feel after they had heard the story?

Testimonies: Along lines of lesson.

Song: Same as opening.

Prayer in concert.

LESSON 30—CHEERFULNESS.

Song: First verse of "Jesus Wants Me For a Sun-beam" (Deseret Sunday School Songs, No. 211.)

Prayer in concert.

Memory Gem: "Rejoice in the Lord alway."

A short time ago I saw a lot of flowers growing up lattice work in front of a home. They were beautiful. When I passed the home in the morning all the petals of the flowers were closed. When I was returning at noon they were all open. What opened the petals? (The sun.) In the evening all the petals closed again? Why? (Because the sun had gone down.)

Now, people are like flowers. Their hearts open to love and kindness and cheerfulness, as the flowers open to the sunshine. But when the sun goes down the flowers close their petals and wait till it comes up again. And in like manner does crossness and unkindness close the hearts of people.

Our memory gem today tells us to "rejoice in the Lord alway." People who serve the Lord and keep His commandments are happy. Those who serve the evil one are unhappy. Once there were two brothers. One was named Cain, the other was named Abel. They were sons of Adam and Eve. Cain was a farmer and Able was a keeper of sheep. Abel was a good young man. He was obedient to his parents and also to the Lord. He did just as the Lord commanded him, and he was very happy.

But it was far different with Cain. He was not a good son. He did not love and honor his parents, neither did he do as the Lord wished him to do. And he was not happy, he was miserable. He was jealous of his brother, and this helped to make him cross and disagreeable and mean.

One day when the two brothers were out in the field Cain killed Abel. Cain hid his brother's dead body, thinking no one would find it. But it was found. The Lord found it. Now, after Cain had killed his brother Abel he was more unhappy than ever. He looked wretched and miserable. The Lord appeared to him, and said, "Abel, why are you so cross? What have you done that you look so unhappy? Where is your brother Abel?"

Cain dare not look the Lord in the face. He hung his head and answered sharply, "I do not know where my brother is. Am I my brother's keeper?" Just think of Cain speaking that way to the Lord! And think also of him telling the Lord a falsehood!

Then the Lord said to Cain, "You do know where your brother Abel is. You killed him, and his blood is crying to me from the ground. That is the reason why you are looking so mean and wretched. That is why you are so unhappy. Your sin will follow you all the days of your life. You will be a fugitive and a vagabond in the earth, and you will never be happy." Truly "the way of the transgressor is hard."

Let us repeat the memory gem again: "Rejoice in the Lord alway." Did you notice the last word—alway? What does alway mean? It means every day and every hour of the day. A few evenings ago I saw a number of little girls having a very good time skipping the rope. They were jumping and laughing and seemed to be very happy. A mother came to the door and called one of the little girls to her. She wanted her little daughter to help wash and dry the supper dishes. Now, how do you think that little girl acted? Why, she got cross and angry, and that was the way she was all the time she was helping with the dishes. She was very unhappy, and she made her mother feel very unhappy, too.

What do you think the Lord would have said to that

little girl if He had appeared to her and talked to her as He did to Cain? He would have asked, "Why are you so cross and angry and unhappy?" And she would have answered, "Because I have to help my mother wash and dry the dishes." What do you think of such an answer as that? I think that little girl was very foolish. What should she have done when her mother called her? She should have gone willingly, cheerfully. She should have found just as much pleasure in washing the dishes as she had in skipping the rope. And I will tell you how she would have found pleasure in her work. If she had just thought these thoughts: My mother has always been good and kind to me. The Lord has told me to honor my father and my mother. If I do this I know the Lord will bless me and I will be happy. I can show the Lord that I honor my mother by helping her wash and dry the dishes. I will do this work willingly, cheerfully. Then my mother will feel happy and I will feel happy.

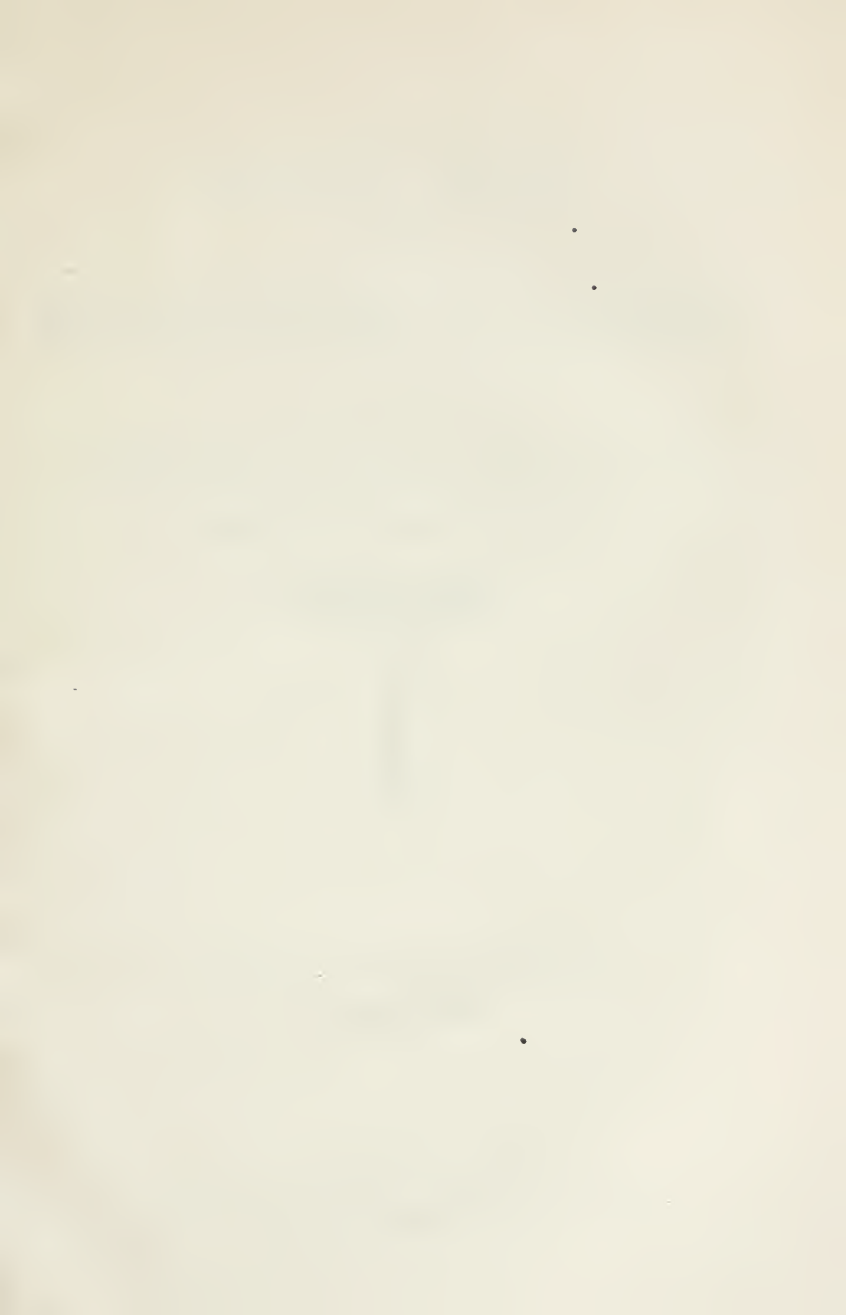
It is the same with all our work. We can make our work a pleasure or we can make it a burden. It depends on the spirit in which we do our work. If we do it with a glad heart and a cheerful face it will be light and easy. If we do it in the same way in which the little girl washed the dishes it will be hard and disagreeable. So you see the scriptures are right which say, "Rejoice in the Lord alway."

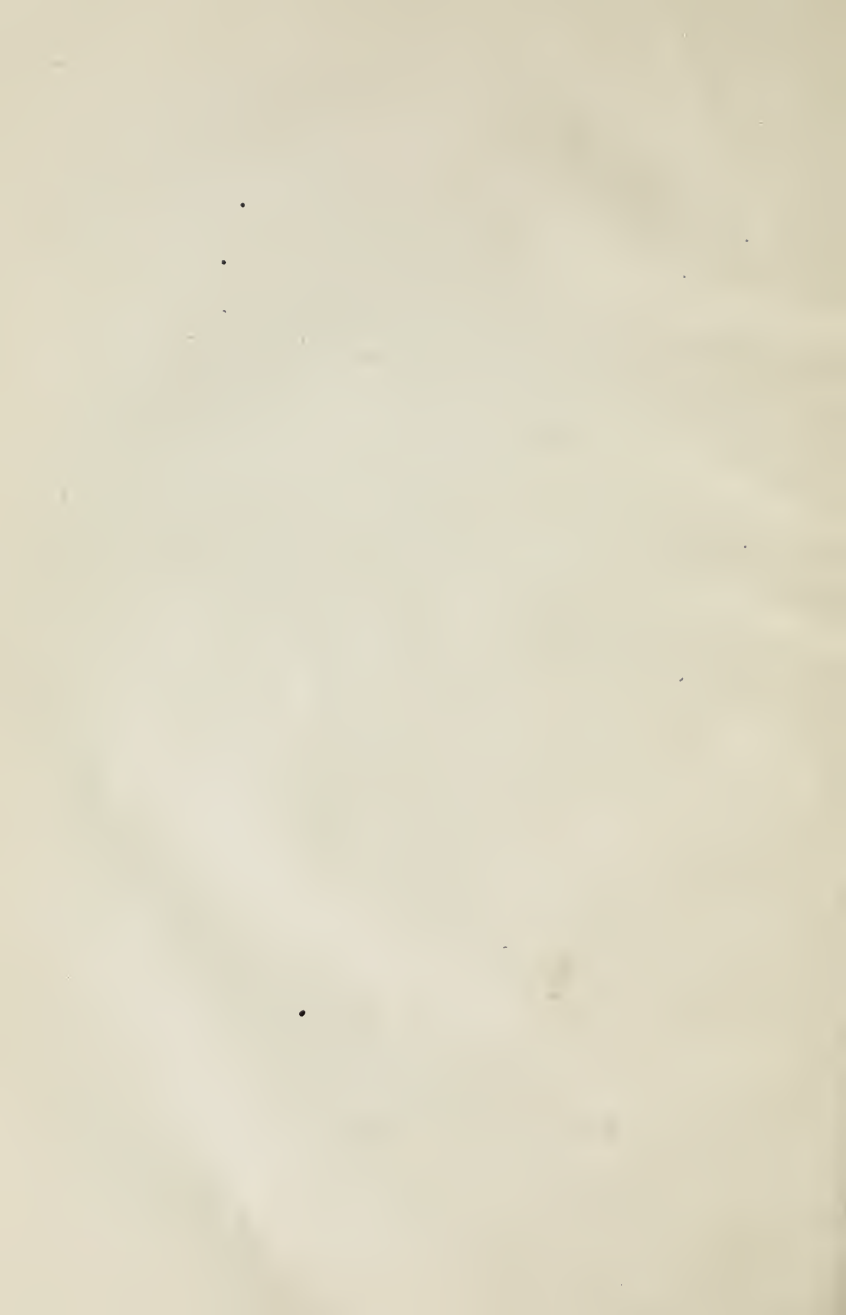
Questions: What were the names of the two sons of Adam and Eve? Why was Abel happy? Why was Cain unhappy? What terrible crime did Cain commit? How did he feel then? What did the Lord say to him? What do you think of the little girl I told you about? How could she have made her mother and herself happy?

Testimonies: Along lines of lesson.

Song: Same as opening.

Prayer in concert.





LESSON BOOK
FOR THE
RELIGION CLASSES
IN THE
CHURCH OF JESUS CHRIST OF
LATTER-DAY SAINTS



THIRD AND FOURTH
GRADES

PUBLISHED BY THE
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NINETEEN HUNDRED SIXTEEN

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INTRODUCTION

ORGANIZATION OF THE RELIGION CLASSES.

The organization of the Religion Classes is much like that of other organizations in the Church; that is, there are general, stake, and ward officers.

The general organization comprises a superintendency of three, a secretary, and a board. This board holds a monthly session; at present it is on the first Wednesday afternoon of each month. Of the twenty-four persons on the present general board two are members of the First Presidency, nine are Apostles, and two are First Presidents of Seventy. The names of the General Board may be found after the title page of this outline of lessons.

The stake organization consists of a superintendent, two assistants, a secretary, and where necessary, a board of aids. The superintendent must be a man, and it is desirable that his assistants also be men, but the latter may be women. According to a recent action of the General Board of Education, the stake superintendent is a member of the Stake Board of Education. The Religion Classes being a part of the Church School system, the stake organization has always been closely connected with the Stake Board of Education. In practically all the stakes there are monthly union meetings, which are attended by stake and ward workers, and where plans are discussed and suggestions made for the general progress. Some stakes continue thus during the summer months when the classes are not in session, and this idea is warmly commended by the General Board.

The ward organization consists of a principal, who acts without assistants, and a corps of instructors. These may be either men or women. There are four departments to be conducted—the primary, which includes children found in the first two grades of the district school; the first inter-

mediate, which includes those in the third and fourth grades; second intermediate, pupils of the fifth and sixth grades; the advanced, which comprises those in the seventh and eighth grades. Of course, this division of pupils is only suggestive, though it will be found generally the most convenient; and the officers may make such other groupings, if necessary, as local conditions may require.

THE METHODS OF THE RELIGION CLASS WORK.

A Religion Class recitation takes the form of six steps. They are (1) singing, (2) prayer, (3) memory exercise, (4) a lesson on some practical aspect of duty with a view to establishing faith and right-living, (5) testimony-bearing, and (6) singing and the benediction. The class remains in session about thirty minutes in the primary grade and about forty minutes in the others. Of this time, the third and fourth steps occupy about twenty minutes, and the fifth step about five minutes—enough time, that is, for three or four children to bear their testimonies,—leaving the rest of the time to be divided among the other three steps.

The first step, as already stated, is singing. Each song is thoroughly learned by heart and its meaning explained to the children, if that meaning is not otherwise perfectly obvious. No musical instrument is used. The children lead the singing, one of them volunteering to stand before the class for this purpose. In this way all the members of the class obtain practice in pitching tunes and conducting. Such singing exercises as are needed in order to learn new songs or practice old ones, are taken here.

The second step is prayer. As in the first step, the teacher asks for volunteers to lead. The child who volunteers, comes before the class, utters the prayer in his own simple words, phrase by phrase, and the class repeats each group of words in concert. If the instructor cannot get anyone to volunteer to pray, he opens the class with prayer himself. But this is only at first, when the children are more or less diffident. In case the teacher offers the prayer he makes it short and simple so as not to discourage the efforts of the class.

The third step is a memory exercise. The passage to be learned is committed to memory in the class. Generally it has a close bearing on the lesson of the day. Some prefer to have the memory gem after the next step as a kind of summary of what has been learned, and there can be no objection to this where it is done with such specific purpose. The manner in which the memory gem is learned is generally this: The instructor gives as much of the quotation as the class can easily keep in mind, then they repeat the phrases; the teacher goes on to the next convenient group of words, which is likewise repeated by the class; then the two groups of words are given by the children; and so on till the whole passage has been learned. Of course, the teacher will have thoroughly learned the memory gem before coming to the class. In this step, therefore, the memory power of the children is trained, while it is most susceptible of discipline, and at the same time they are supplied with beautiful gems of thought which may be of inestimable service to them later in life. Matthew Arnold used to say that everyone should learn a few choice lines of poetry from the masters in order that he might have a standard by which to measure other poetry. This step in Religion Class is admirably adapted for such a purpose.

The fourth step contains the lesson proper. Here the subject-matter, the main thought, is developed, and accordingly demands the greater part of the recitation. There is no outside preparation required on the part of the pupils, except in the way of doing something practical between sessions of the class; there is no book preparation on their part. The lessons are made as concrete as possible, with plenty of narrative and illustrations, so that the interest of the children may be secured.

The fifth step is testimony-bearing. This is an outgrowth of the fourth. If one has done right, what is more natural than to testify to the good feelings one has experienced in doing it? The subject just discussed in the preceding step nearly always furnishes suggestions for proper testimonies. Of course, the children are not expected to testify that they know personally of the existence of God or the divine mission of the Prophet Joseph, though there have

been very young children that have done this from personal knowledge. Whatever the classes have themselves experienced, however remarkable or unusual, is legitimate material for testimony. The child has done something for his parents—made a sacrifice of personal interest for them;—this has resulted in a certain uplift of his feelings; accordingly, he may tell the class what that was and how well he felt about the action—a good testimony. Or he has been taught to pray and has received an answer to prayer; here is an opportunity for an expression of the incident and feelings. A testimony actually given by a boy in a Religion Class may be cited. He attended the public school. He found his lessons all very hard for him. Being a member of the Religion Class, he there was taught to pray over anything with which he had trouble. He prayed that the Lord would make his lessons easier, so that he might be able to carry them. And his testimony was that the Lord had answered his prayer: Generally the teacher is required “to kindle the fire,” so to speak, to arouse and direct the interest of the class in a few timely words. The children are quick to respond when they have been warmed.

The sixth step is a combination of the first and second steps—singing and the benediction. Sometimes part of a song is sung at the opening and the rest here. The manner of conducting this step is the same as that of the first..

One further thought may be put plainly. It is necessary for the teacher to do some hard thinking in order to present these lessons properly. Don't expect to find in books much of the material to be given your class. It is, on the contrary, to be found in your own experience and reflection, in the needs and the environment of the children you teach. Seek to become acquainted with the individual needs of your class, look into your own mind and heart and experience, and then, under the guidance of the Holy Spirit, endeavor to supply those needs. Take the subject of prayer, for instance. It would be the veriest folly to “read up” on this topic and present to a class the results of one's reading. The teaching would most likely be dry and labored beyond expression. It is rather a thing to think out for oneself. Besides, the subject is really not hard to develop after one

has thought much about it. What is prayer? What things should we pray for? To whom should we pray? Is there any definite way in which prayer is answered? What are the kinds of prayer? These and many other questions easily suggest material for several recitations. And so it is with other subjects in Religion Class.

But this does not mean that the teacher should not read and study much. As a rule, the wider the information of the teacher, the better off he will be for illustrative material; he will have a readier means of conducting an interesting recitation. What is meant is, that he should not read this, that, or the other article on any given subject and seek to present to his class just what he has read. His reading should first be absorbed into his own thought-material, digested thoroughly, and then it may be given out with the same effect as if it originated with him.

RELIGION CLASS MAXIMS.

The aim and object of this work is not so much to teach pupils to know as to lead them to do and to form proper habits of life. This thought should be constantly in the mind of the teacher.

Each of these lessons has for its purpose the forming of some religious habit. Bend all efforts in that direction.

These lessons are suggestive only. Watch the needs of your pupils and supply them if necessary by lessons of your own make.

To encourage the proper application of these lessons review at the beginning of each session the assignment of outside work given at last meeting.

All work outside of class should consist, not in the preparation of lessons, but in the practical application of truths learned.

Teachers, remember that the course is a training in practical works and habits and not merely the teaching of gospel lessons. Training in proper religious habits is the work of the Religion Classes.

Habits depend upon many successful repetitions of the same act. Therefore review much.

Character is the sum total of our habits of thought and action.

The religious habits of life should be well established in the years of childhood.

These lessons are not intended to be taught and passed, but to be practiced by teachers and pupils till they result in habit.

The principle of unity in these lessons is religious life, not logical relationship.

Third and Fourth Grades

LESSON 1—THE BOOK OF MORMON.

Song: First verse of "We Thank Thee, O God, for a Prophet" (Deseret Sunday School Songs, No. 102), led by a member of the class.

Prayer in concert, led by one of the pupils.

Memory Gem: "Truth shall spring out of the earth."

What do we mean when we sing, "We thank Thee, O God, for a Prophet?" What was the name of Joseph's father? And his mother's name was Lucy Mack Smith. When Joseph was between 14 and 15 years of age he became very much interested in religious matters. What did he want to know? (Which of the churches was the true Church, so that he might join it.) One day he sat down and began to read the Bible. He read these words (Have class repeat): "If any of you lack wisdom, let him ask of God." What did Joseph do the next morning? How was his prayer answered? What did the Lord tell Joseph?

I will now tell you about another wonderful thing. It took place one night in September, three years from the time Joseph had seen the glorious vision in the grove. Joseph had just gone to bed. As he lay there his thoughts wandered back to the morning when, in answer to prayer, the Father and the Son had appeared to him. He felt that he would like to know if the Lord were still pleased with him. He began to pray, believing firmly that his prayer would be answered. And so it was.

While Joseph was praying, a bright, heavenly light entered the room. The light increased, and in a few seconds the little bed-chamber was filled with it. On looking up, Joseph was startled. Close beside his bed stood a heavenly

messenger, his feet a short distance above the floor. This holy being was the Angel Moroni. He had come with a very important message from the Lord.

The angel was clothed in a robe of spotless white. His head, hands and feet were bare. His face was bright as the sun at noonday. He called Joseph by name, and then began to tell him about a great work the Lord had for him to do.

Joseph listened with great interest while the angel talked to him. The angel told Joseph about a wonderful book that had been hidden from the world for hundreds of years. It was written in strange language, upon gold plates, and was buried in the hill Cumorah, not far from Joseph's home. It was a history of the people who lived in this land some of them before and others after the time of the Savior. It also told about Jesus appearing to them, after His resurrection, and of the glorious gospel He had taught them.

The angel said that in the course of time the Lord would permit Joseph to take the book from its hiding place. He would also help him translate the writing on the plates into the English language. After that the book would be printed and would go into all the world, and people would learn of the wonderful things which the Lord had done among the early inhabitants of this land. Moroni told Joseph many other important things. When he had delivered his message the angel departed.

As Joseph lay thinking over what had taken place, the light again entered his room. Then the angel appeared the second time, and repeated all that he had said before, adding some things. He then took his departure, but in a short time re-appeared and delivered the same message. He told Joseph that when he received the plates he would have to take great care of them, and hold them as a sacred trust from God. The vision ended and the angel disappeared.

Joseph arose the next morning and attended to his chores, as usual. He did not tell anyone what had happened during the night. After breakfast, he went with his father to the field; but he was so weak that he could not work. His father, seeing that he was not feeling well, told him to go home. Joseph started for the house, but in climbing a fence his strength failed him and he fell helpless upon the ground.

He lay unconscious for some time. When he recovered he looked up and saw the Angel Moroni. The heavenly messenger repeated what he had told Joseph the previous night. He then told Joseph to go back to his father and to tell him all that he had seen and heard. Mr. Smith listened to his son's story with interest and astonishment. It was, indeed, a wonderful thing. But he knew that Joseph had told the truth, for he was a good, honest, truthful boy. Mr. Smith told his son that what he had seen and heard was of God, and that he must do all that the angel had told him. By this time Joseph felt better, and he started for the hill Cumorah.

On arriving at the hill he went straight to the place where the plates were buried. It had been shown to him in vision the night before. He saw the top of a stone a little above the ground. With the aid of a lever he raised the stone, and there in a box made of flat stones lay the plates.

Joseph put forth his hand to take the plates from their hiding place. At that moment the angel Moroni appeared and stopped him. The angel said the time had not come for Joseph to get the sacred history. He told Joseph to come to the hill on the same day each year for four years. At the end of that time—if he should prove faithful—the Lord would let him take the plates.

Joseph put the stone lid back on the box, covered it over as before, and returned to his home to begin the work of preparing himself for his great mission. Next week you will hear more about this wonderful book that was hidden in the earth.

Questions: What did the Angel Moroni tell Joseph? How often did the angel appear to Joseph that night? What was written on the plates? What happened the next day? How long did the angel tell Joseph he would have to wait before he would be permitted to take the plates?

Testimonies: Lead the children to express their belief in the Prophet Joseph Smith.

Song: Same as opening, led by a member of the class.

Prayer in concert, led by one of the pupils.

LESSON 2—THE BOOK OF MORMON (Continued).

Song: First verse of "We Thank Thee, O God, for a Prophet" (Deseret Sunday School Songs, No. 102), led by one of the children.

Prayer, in concert, led by a member of the class.

Memory Gem: "Truth shall spring out of the earth."

Review last week's lesson.

During the next two years Joseph helped his father on the farm. He also worked for neighboring farmers. He did his work well, and his employers were pleased with him. Then he went to work in an old silver mine which was owned by a man named Josiah Staal. While working for Mr. Staal Joseph boarded with a family by the name of Hale. Mr. Hale had a daughter named Emma. Joseph and Emma grew to love each other, and in the course of time they were married.

Finally the time came for Joseph to get the plates. It was the 22nd of September, 1827. With feelings of joy and fear Joseph started for Cumorah. At the hill he was met by the Angel Moroni. The cover was removed from the stone box, and Joseph was permitted to take the sacred record. The heavenly messenger told Joseph to take great care of the plates, and not to let them pass out of his hands. The plates were about eight inches long, and each leaf was almost as thick as common tin. They were bound together with three rings. They made a book about eight inches thick. Part of the record was sealed. The angel told Joseph that when he had translated the part that was not sealed he would come and take charge of the plates again.

When it became known that Joseph had the plates wicked men tried hard to get them. But they did not succeed, for Joseph remembered the instruction of the angel and kept them hid. Persecution became so strong in Manchester that Joseph and his wife decided to go to Pennsylvania, to the home of Mr. Hale, Emma's father. But how to get there they did not know. It was nearly one hundred and fifty miles, and they did not have any money. But the Lord sent help to them. He put it into the heart of a man

named Martin Harris to give Joseph fifty dollars to help him on his journey. Joseph felt very grateful for this kindness, and from that time Mr. Harris became one of his best friends. Mr. Harris wrote some time for Joseph while the Prophet translated the writing on the plates.

The work of translation was very slow and also very difficult. But it gave Joseph and Martin great joy. They were in the service of the Lord. What a wonderful history they were preparing! Tens of thousands of people would rejoice when they read of the great things which the Lord had done among the early inhabitants of this land.

One Sunday evening a young man named Oliver Cowdery called at the home of Mr. Hale and inquired for Joseph. He was introduced to the Prophet. He told Joseph that he had just come from Manchester, where he had been teaching school. He had heard that Joseph had seen the Father and the Son, and that he had also seen an angel. He had prayed to the Lord to know if these things were true. He had received a testimony that Joseph had been called of God to do a great work, and he was also told that the Lord had chosen him to assist the Prophet.

Oliver said he would be pleased to write for Joseph. His offer was accepted, and two days later Joseph began again the work of translating, Oliver writing for him.

One day the Lord made known to Joseph that three witnesses were to see the plates on which the history was engraved. These men were Oliver Cowdery, David Whitmer, and Martin Harris. They felt very happy when they heard the news. Joseph went to the woods with these three men. They all prayed to the Lord. While they were doing so a bright light shone down upon them. Then the Angel Moroni appeared before them. He had with him the gold plates.

The heavenly messenger turned over, one by one, the leaves of the part that was not sealed. Joseph and the witnesses saw the writing on the plates. While they were looking at the plates they heard a voice speaking to them out of heaven. It was the voice of the Lord. He said the record was true, and that it had been translated correctly. The witnesses were told to bear testimony to the world concern-

ing the things they had seen and heard. And they did so. This is their testimony: (Read the testimony of the three witnesses as found in the Book of Mormon.)

Now you know how we got the Book of Mormon. And you see in the coming forth of the Book of Mormon the fulfillment of the prophecy: "Truth shall spring out of the earth." (Have children repeat.)

Questions: What instruction did Moroni give Joseph concerning the plates? Give a description of the plates. How did Martin Harris help Joseph? Why did Oliver Cowdery go to the Prophet? What assistance did he render Joseph? What did Joseph and the three witnesses see and hear in the woods? What do you think of the testimony of the witnesses?

Testimonies.

Song: Same as opening, led by a member of the class.

Prayer in concert, led by one of the pupils.

LESSON 3—HOW THE LORD BROUGHT HIS PEOPLE TO THE PROMISED LAND.

Song: First verse of "Come, Come, Ye Saints" (Deseret Sunday School Songs, No. 16), led by one of the pupils.

The aim of this lesson is to lead the children to see that, through faith and prayer, the blessings of the Lord may be obtained in these days as well as in ancient times.

Prayer, in concert, led by a member of the class.

Memory Gem:

We'll find the place which God for us prepared,
Far away in the West;
Where none shall come to hurt or make afraid;
There the saints will be blessed.
We'll make the air with music ring—
Shout praises to our God and King;
Above the rest these words we'll tell—
All is well! All is well!

This is the verse of a song that the Pioneers sang when they were crossing the plains. Why did the Saints leave their homes in the East and come West? And they found a place which God had prepared for them. Lead the children to tell of ways in which the Saints have been blessed. And today we are doing just what the hymn says we would do: We are making the air with music ring, and singing praises to our God and King.

Tell, in your own language, the following:

One evening, a short time ago, a man was riding in a street car in Salt Lake City. A little boy and girl came into the car and sat down in front of him. The man looked at the little girl and said: "I believe I know you. You are Mary Thompson. I visited your home often when I was on a mission in England."

"Yes," said the little girl, "and I know you. You are Elder White. I am very glad to see you, and I know mother and father and all the other members of the family would like to see you, too. Won't you come home with us?"

"I will, indeed," said the man. "I am glad to hear that you are all out in Zion. But how did your parents get the money to pay the expense of the journey across the ocean and also the train fare? It must have taken several hundred dollars? When I left England your parents were very poor, and had very little hope of ever being able to gather with the Saints in Zion."

"Yes," said the little girl, "it took nearly five hundred dollars to bring us here. Father will tell you how the Lord opened the way for us to come."

Brother and Sister Thompson and their children were delighted to meet again the man who with others, had taught them the gospel. When all were seated in the parlor the missionary said: "Brother Thompson, your little daughter, Mary, said you would tell me how the Lord prepared the way for you and your family to come to this land. Will you please do so?"

"It is truly wonderful," said the mother. Then Brother Thompson told the following story:

"We were, as you know, Elder White, very poor in

England. In fact, sometimes we didn't have enough food. But we were trying to keep the commandments of the Lord—attending to our prayers, paying our tithing, keeping the Word of Wisdom, going to meeting, etc., and the Lord blessed us with His Spirit, and we felt happy. But we had a burning desire in our hearts to gather with the Saints in the promised land. We could not see, however, how it would be possible for us to do so.

"One evening, when we were all together, Sister Thompson went to the bookcase and took out the Book of Mormon. She read to us how the Lord had prepared the way for Lehi and his followers to come to this choice land. You know the story, Elder White. At the command of the Lord, Lehi and his family left Jerusalem. They, with others who had joined them, traveled eight years in the wilderness. At the end of that time they came to the ocean. They did not know how they were to get across the great waters. Laman and Lemuel and other members of the party wanted to go back. But Nephi said: 'No, we will not go back. The Lord has brought us thus far on our way. I am sure He will prepare a way by which we will be able to cross these great waters, and that He will take us safely to the promised land.'

"Well, Elder White," said Brother Thompson, "when Sister Thompson had finished reading in the Book of Mormon, she turned and said to me: 'Don't we believe in and worship the same God that Nephi believed in and worshiped?'

"Yes, mother, we do," I answered.

"And couldn't the Lord prepare the way for us to go to the promised land as easily as He prepared the way for Lehi and his family?"

"I believe He could," I said.

"Then let us have faith in Him, and pray to Him often, as Nephi did, and perhaps He will prepare the way for us."

"That night we commenced to pray to the Lord to open up the way, as soon as possible, for us to go to Zion. We prayed morning and evening for about three months. One day we received a letter from a missionary who had labored in England and who had returned to Utah. The missionary said: 'Brother Thompson, I have been thinking about you

and your family lately. I have felt impressed that I should help you to get to this country. I called on a friend yesterday and told him about you, and he told me to write and tell you that if you have a desire to come to Zion he will lend you four hundred dollars, without interest, for two years. I accepted the kind offer, and a month later the money arrived. We have thanked the Lord many times since we came here for preparing the way for us to come to this goodly land. Had we stayed in England a little longer our two elder sons would have been called to serve in the army, and perhaps they would have lost their lives."

Questions: What command did the Lord give to Lehi? How long did Lehi and his followers travel in the wilderness? How did Laman and Lemuel feel when the company reached the ocean? What did Nephi say? How did the Lord prepare the way for Lehi and his family to cross the great waters? How did the reading of the Book of Mormon help the Thompson family?

Testimonies: Lead pupils to tell of blessings they enjoy—good parents, good homes in this choice land, food and clothing, good teachers to teach them the Gospel, etc.

Song: Third verse of opening song.

Prayer, in concert, led by a member of the class.

LESSON 4—A MAN WHO SAW GOD.

Song: First and second verses of Joseph Smith's first prayer (Deseret Sunday School Songs, No. 41). Let one of the pupils lead in the singing.

Prayer, in concert, led by a member of the class.

Memory Gem: Third verse of same song.

Where is God? Who is with God in heaven? Tell me some of the things God made. (The heavens and the earth, etc.) And God also made man, didn't He? What was the name of the first man God made? In whose likeness was man made? Have you heard of any one who has seen God? Who? What has Joseph Smith told us concerning God? ("God the Father has a body of flesh and bones as tangible as man's")

Would you like to hear about another man who saw God? This man's name was Lehi. The Book of Mormon tells us about this good man. Lehi lived with his wife and family in Jerusalem. His wife's name was Sariah. They had four sons, whose names were Laman, Lemuel, Sam, and Nephi. Lehi had lived in Jerusalem all his days. He was well acquainted with the people. In the days of Lehi the people of Jerusalem were very wicked. They did not do the things that the Lord desired them to do. What were some of the things they did not do that the Lord had told them to do? (They did not pray, nor go to meeting, nor keep the Sabbath Day holy.) Yes, and they drank wine, and swore, and did other wicked things. How do parents feel when their children do things that are wrong? How, do you think, the Lord felt as He looked down from heaven and saw the wickedness of the people of Jerusalem? He was displeased with the people, and He said He would punish them for their sins if they would not repent—that is, stop doing things that were wrong and begin to do things that were right.

The Lord sent missionaries, good men, who were called prophets, to preach to the people of Jerusalem. The prophets held meetings with the people. They told them the Lord was angry with them, because of their wickedness. They pleaded with them to turn from their evil ways and to keep the commandments of God. They told them that if they would do this the Lord would bless them. But if they would not repent, the Lord would permit their enemies to make war upon them. Their enemies would destroy their city, put many of them to death, and take many others away to Babylon.

Now, the people of Jerusalem did not want to turn from their wicked ways, neither did they want to hear the preaching of the prophets. They treated the Lord's servants very unkindly, and even cast some of them into prison.

Lehi was very sorry when he saw the way in which the people treated the prophets. He knew that if they would not repent the Lord would punish them for their sins and for the way they had treated His servants. Lehi decided to pray to God in behalf of the people. One evening he left his

home and went off to a quiet place. He was alone. He knelt down upon the ground and prayed with all his heart for the people of Jerusalem.

And God saw Lehi and heard and answered his prayer. A pillar of bright, heavenly light descended out of heaven and rested on a rock in front of Lehi. The Lord talked with Lehi. He told Lehi many things, and showed him in a vision what would happen to the people of Jerusalem if they would not cease their wickedness. The Lord told Lehi to go among the people and to call upon them to repent of their sins.

Then Lehi returned to his home. He was so overcome with the power of God that he had to lie down. As he lay upon his bed the heavens were opened unto him. He saw God, sitting on His throne, surrounded by a large company of angels. The angels were singing praises to God and worshipping Him.

When Lehi saw God he was filled with joy, and he exclaimed, "Great and marvelous are thy works, O Lord God Almighty!"

There is a verse of scripture I desire you all to repeat: "Blessed are the pure in heart, for they shall see God."

Testimonies: Lead three or four of the pupils to tell how people can please God and thus earn His blessings.

Song: Third verse of opening song, led by one of the pupils.

Prayer, in concert, led by a member of the class.

LESSON 5—WHAT HAPPENED ON THE TOP OF A MOUNTAIN.

Song: First verse of "Guide Me to Thee" (Deseret Sunday School Songs, No. 110).

Prayer, in concert, led by a member of the class.

Memory Gem: "Blessed are the pure in heart, for they shall see God."

Do you know people in the ward who speak different languages? What languages do these people speak? There was a time when all the people in the world spoke the same

language. Would you like to hear how the language of the people was changed? I will tell you.

Many years ago there was a large number of people living in a country between two great rivers. One of the rivers was called the Tigris, and the other the Euphrates. These people decided to build a great city, with walls around it to protect them from their enemies. What do you think they built their city with? What are some of your homes built with? And these people decided to build their city and also the walls with brick. They also decided to build a tower, the top of which should reach to the sky. They wanted to stay together in one place. But the Lord did not want them to do so. He wanted them to go to other parts of the country and to build up those parts. But the people would not do as the Lord desired them to do. How do you think the Lord felt when He saw the disobedience of these people? When boys and girls won't obey their parents, what should their parents do? What do you think the Lord did to the people who had decided to build the high tower? Yes, He stopped them in their work and would not let them build the tower. And this is the way He stopped them:

One day when the men went to work on the tower they found, to their great astonishment, that they could not understand each other. When some of the workmen called for brick the men who were tending them sent up mortar, and when they called for mortar they sent them up brick. The Lord had changed the language of the people so that they could not understand each other. So the men who were building the city and the great tower had to cease their work, and the tower was never finished. It was called the Tower of Babel. The Lord not only changed the language of the people, but He also sent them away into other lands.

Now, among these people there were a few who were faithful in keeping the commandments of the Lord. One of the men was named Jared. He had a brother who was a large and mighty man. Jared requested his brother to pray to the Lord, and to plead with Him not to change their language, nor the language of their families and friends. The brother of Jared prayed to the Lord and the Lord heard and answered his prayer. He promised this good man that

He would not change the language of his family and friends, and that He would lead them to a choice land, to a land that was better than any other land. The land to which the Lord promised to lead these people is this choice land in which we live—America.

The Lord told the brother of Jared to gather his people together, also their flocks and herds, and seed of different kinds, and to go into the wilderness. After traveling for a length of time in the wilderness they came to the great ocean. They had to cross the ocean in order to get to the promised land. The Lord told the brother of Jared and his brethren to build eight barges—that is, small boats—to carry them and their families and friends across the ocean.

The men set to work and built the barges; but when they were finished there was no light for them. The company did not know what to do. They dare not venture out on the ocean without light in the vessels. When night came they would not be able to see the way in which they should go.

The brother of Jared prayed to the Lord to know what he should do in order to get light for the barges. After he had prayed he knew what to do. He went to a very high mountain and there he found sixteen small, white stones. He carried the stones in his hands up to the top of the mountain. Then he laid them before the Lord, and prayed the Lord to touch them with His finger, so that they might shine brightly.

Now, the Lord was in a cloud, and the brother of Jared could not see Him. But when the brother of Jared prayed, the Lord put forth His finger and touched the stones one by one. And as soon as the Lord touched the stones they became as clear as glass.

The brother of Jared requested the Lord to show Himself to him, and, because of his great faith, the Lord did so. The Lord came out of the cloud and stood before the brother of Jared. He said, "Behold I am Jesus Christ. I am he who was prepared from the foundation of the world to redeem my people."

The brother of Jared was surprised to see that the Lord was in the form of man—that is, that He looked like a man.

The Lord told him that all men were created in the image of God.

The brother of Jared came down from the mountain and told his people about the wonderful things he had seen. He told them he had seen the Lord Jesus Christ, the Savior of the world, and that the Lord had told him He would come to earth and show Himself to the people.

The brother of Jared put the stones in the barges and they shone brightly. And by this means the Lord gave His people light to guide them to the promised land.

Questions: Why did the Lord not want the people to build the tower? How did the Lord put an end to their work? What did Jared ask his brother to do? What did the Lord tell the brother of Jared to do? How did the brother of Jared get light for the vessels? Who appeared to the brother of Jared on the mountain? What did the Lord say when He appeared? ("Behold I am Jesus Christ.") Who is Jesus Christ? What did He do for us?

Testimonies: Let three or four of the children tell something they may know concerning the Lord.

Song: Same as opening.

Prayer in concert.

LESSON 6—A MAN WHO SAW AND TALKED WITH THE HOLY SPIRIT.

Song: First verse of "Kind and Heavenly Father" (Deseret Sunday School Songs, No. 144).

Prayer, in concert, led by a member of the class.

Memory Gem: "We believe in God, the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost."

Analyze this Article of Faith, and lead the children to see that the Godhead is composed of three separate Persons.

There are three men at the head of the Lord's Church on earth. These three men constitute the First Presidency. Who is the president of the Church today? Who is his first counselor? His second counselor? Now, as these three men have charge of the Lord's work on earth, so there are three Persons who have charge of God's work in heaven.

Do you know who these three Persons are? What does the first Article of Faith say? Repeat it in concert. You have heard of men who saw God. Tell me the name of one. And you have heard of men who saw Jesus Christ and who talked with Him. Who were these men?

Today I am going to tell you about a man who saw and talked with the Holy Ghost, or the Holy Spirit, as He is sometimes called. But before doing so there is something else I want to tell you. The Prophet Joseph Smith, you know, saw God the Father and His Son Jesus Christ. The Prophet has told us that God the Father has a body of flesh and bones; that Jesus Christ has a body of flesh and bones, like His Father, but that the Holy Ghost has not a body of flesh and bones, but is a Spirit. Now, while the Holy Ghost has not a body of flesh and bones, He has a spirit body, and is in appearance like God and Christ.

You have heard of Nephi, the son of Lehi. Nephi was a very good man. He kept the commandments of God and was always obedient to his parents. The Lord loved Nephi and made him a great teacher and leader. Nephi prayed often to the Lord, and the Lord heard and answered his prayers. The Lord opened the heavens to Nephi and showed him many wonderful things in visions.

One day Nephi was sitting alone, thinking about the great and marvelous things the Lord had shown, in dreams and visions, to his father Lehi. Nephi felt that he would like to see the things his father had seen. He believed all his father had told him, and he also believed the Lord could show the same things to him.

Well, while Nephi was thinking of these things he was taken up by the Spirit of the Lord and carried to the top of a very high mountain. The Spirit of the Lord stood with Nephi on the mountain top, and Nephi talked with Him. Nephi says, "I spake unto him as a man speaketh: for I beheld that he was in the form of man; yet nevertheless I knew that it was the Spirit of the Lord; and he spake unto me as a man speaketh with another." (1 Nephi 11:11.)

We should feel very thankful for what the Prophet Nephi has taught us concerning the Holy Spirit. We must believe in the Holy Spirit, just as we believe in the Father

and the Son. The Holy Spirit bears witness of the Father and the Son. He acts for Them. God and Christ speak to men through the Holy Spirit. The Spirit makes known the things of God unto men. I will tell you some of the things that the Holy Spirit does.

He teaches people to understand the things of God. Soon after the Church was organized by the Prophet Joseph Smith, the Lord called missionaries and sent them into different parts of the world to preach the Gospel. They found many thousands of people who had never heard the true Gospel taught by true servants of God. Some of these people were honest in heart, and were seeking truth. They invited the missionaries to their homes, and listened very attentively while the servants of the Lord taught them the first principles and ordinances of the Gospel. (What are the first principles and ordinances of the Gospel? Let the class repeat the fourth Article of Faith: "We believe that the first principles and ordinances of the Gospel are: First, faith in the Lord Jesus Christ; second, repentance; third, baptism by immersion for the remission of sins; fourth, laying on of hands for the gift of the Holy Ghost.") Now, as the missionaries taught these things, the Holy Spirit enlightened the minds of the people so that they were able to see and understand them. No one can understand the things of God except by the Spirit of God.

The missionaries told the people about the Prophet Joseph Smith, about the Book of Mormon which the Lord had revealed to the Prophet, and about the true Church of Christ that had been established in the earth. Now, the people wanted to know if these things were true. The missionaries told them to pray to God for a testimony of the truth. The people did so, and God told them by the Holy Spirit that they are true.

O how happy the people were! They rejoiced and gave thanks to God for the testimonies He had given them. You have seen people stand up in fast meetings and bear testimony to the truthfulness of the Gospel. They know that the Gospel is true, and that Joseph Smith is a true Prophet of God. The Lord has revealed these things to them by the Holy Spirit.

The Holy Spirit gives people visions, dreams, and revelations. To some is given, by the Holy Spirit, the gift of healing; to others, the gift to be healed; to others, the gift of prophecy; to others, the gift of speaking in tongues; to others, the interpretation of tongues. These are some of the gifts God gives to His people through the Holy Spirit, and were it not for the Holy Spirit we could not enjoy these gifts. How thankful we should feel to our Heavenly Father for the great blessings He gives us through His Spirit.

Questions: Who have we been talking about? Who saw the Holy Spirit? What did Nephi say concerning the Holy Spirit? Tell some of the things the Spirit does.

Testimonies: Lead some of the pupils to speak of blessings that come through the Holy Spirit.

Song: Same as opening, led by a member of the class.

Prayer, in concert, led by one of the pupils.

LESSON 7—HOW NEPHI GOT THE BRASS PLATES.

Song: First verse of "Count Your Blessings" (Deseret Sunday School Songs, No. 218), led by one of the pupils.

Prayer, in concert, led by a member of the class.

Memory Gem: "All things are possible to him that believeth."

This lesson is designed to teach the children to have faith in the words and promises of the Lord. Lead up to the lesson by asking a few questions like the following: George, if your father were to tell you that he would buy you a story book for a birthday present, would you believe him? Why would you believe your father? Do you think your father would keep his promise? To the class: And if the Lord were to make a promise to a man, do you think He would keep it? Why do you think so?

I am going to tell you today about a promise which the Lord made to the Prophet Lehi, and how the promise was fulfilled.

HOW NEPHI GOT THE BRASS PLATES.

The Lord, you will remember, told Lehi to leave Jerusalem and go into the wilderness. Lehi did as the Lord commanded him. He left his home and all his riches, and with his wife and children started for the wilderness. After traveling some time they came to a beautiful valley, through which ran a stream of clear, sparkling water. By the side of the river they put up their tents. Then they knelt in prayer, and Lehi gave thanks to God for having taken care of them on the way.

One night as Lehi lay asleep in his tent he heard a voice speak to him. It was the voice of the Lord. The Lord said to Lehi: "I want you to send your sons, Laman, Lemuel, Sam and Nephi, back to Jerusalem, to get a book, made of brass plates, which a man named Laban has. It is a very precious book. It tells about God and about many wonderful things He has done. I want you to get the book and take it with you to the promised land, so that your children may be taught the commandments of God."

The next morning Lehi told his sons what the Lord desired them to do. Nephi said: "Yes, father, we will do as the Lord has commanded; we will go back to Jerusalem and get the brass plates."

"What is the matter with Laman and Lemuel?" asked Lehi, as he turned to his two elder sons. They looked cross and angry. "We do not want to go for the brass plates," they said. "We do not believe we could get them. We are sure Laban would not let us have them, and, besides, he might kill us."

Then Nephi said: "But the Lord has commanded us to go, and I am sure that He will take care of us. He would not have told us to go for the plates if He did not know that we would get them. He has promised us that we will get them, and I believe all that the Lord has said."

"That is right," said the father. "If you will do what the Lord has requested you to do all will be well, and you will return with the brass plates."

Finally Laman and Lemuel said they would go with

their brothers. When they reached Jerusalem, Laman went to the home of Laban and asked him for the sacred book, which, as I told you, was made of brass plates. Laban became very angry. He ordered Laman out of his house, and even threatened to kill him.

Laman returned and told his brothers what had happened. Addressing Nephi, he said: "I told you before we started that we would not get the brass plates, but you would not believe me. Do you believe me now? Come, let us go back to our father."

"No," said Nephi, "we will not go back to our father till we get the brass plates. The Lord has said that we will get them, and I am sure the promise of the Lord will be fulfilled. Let us go to our home and get the gold and silver and precious things we left there and come back and offer them to Laban in exchange for the brass plates.

The four brothers went to their home and gathered together all their riches. Then they took the gold and silver and precious things to Laban and offered them to him for the brass plates. Laban wanted the riches, but he also wanted to keep the plates. He grew angry, called his servants, and told them to kill the sons of Lehi. Nephi and his brethren ran away as fast as they could. They left their riches behind them, and Laban's servants got them and carried them back to their master.

Then Laman and Lemuel were very angry with Nephi and Sam. They began to beat them with rods. While they were doing this an angel came down from heaven and stood before them. He reproved Laman and Lemuel for the cruel way in which they were treating their brothers. The angel told Nephi to go back to Jerusalem, that the Lord would deliver Laban into his hands, and that he would get the brass plates.

As Nephi was going to the home of Laban he saw a man lying drunk upon the ground. He went over and looked at him. The man was Laban. Nephi took Laban's clothes off and put them on himself. Then he went to Laban's home, and told one of the servants to get the brass plates and to follow him. The servant thought the man was his master Laban. Nephi told the servant what the Lord

had commanded him and his brothers to do, and the servant said he would go with Nephi and his brothers down to their father in the wilderness.

On seeing his sons coming, Lehi went out to meet them. "See, father," said Nephi, "the promise of the Lord has been fulfilled. We have got the brass plates," and he placed the sacred record in the hands of his father. Lehi felt very happy, and gave thanks and praise to God. That evening he read to his family some of the wonderful things that were written on the brass plates, and they learned of great things that the Lord had done for His people.

Questions: What did the Lord command the sons of Lehi to do? How did Laman and Lemuel feel when their father told them? How did Nephi feel? What did Nephi say? Why did the Lord not help Laman to get the brass plates? Why did He help Nephi?

Testimonies: Lead members of the class to tell of their belief in God.

Song: Same as opening.

Prayer in concert.

LESSON 8—HOW THE BANDS WERE LOOSED.

Text: I Nephi, 7th chapter.

Song: First verse and chorus of "Did You Think to Pray" (Deseret Sunday School Songs, No. 65), led by a member of the class.

Prayer, in concert, led by one of the pupils.

Memory Gem: "Watch and pray that ye enter not into temptation" (Matt. 26:41).

A short time ago I saw what was to me a very strange sight—a number of men at a rock pile breaking rocks. And each man had a heavy chain and a large, iron ball fastened to one of his legs. Can you guess who these men were? Yes, they were prisoners. Why were they prisoners? (They had broken some of the laws of the land.) They could not get away, for they were held fast by the heavy chains and iron balls. In the evening these men were taken back to jail and shut up in prison.

And I know a number of boys and girls who are prisoners, too. They are bound with chains, but the chains are not made of iron. They are chains of bad habits. I know a little girl who never does promptly what her mama tells her. She has to be told several times. And I know another little girl who always pouts and complains, and sometimes cries, when she is told to go on an errand. And I know a boy who just hates to get in the wood and coal, and to attend to other things about the home. And there is another boy who gets very angry every time some little thing goes wrong. These are bad habits these young people have. What other bad habits do some other boys and girls have?

So you see how these boys and girls are bound with the chains of bad habits. Now, I am going to tell you how these chains can be broken. You have heard of the Prophet Lehi, and also of his sons, Laman, Lemuel, Sam, and Nephi.

Laman and Lemuel were disobedient and wicked. They brought a great deal of trouble to their parents because of their sinful conduct. Nephi and Sam were good boys. They loved their parents and were obedient to them. They also loved the Lord and kept His commandments. And the Lord loved them and blessed them.

Laman and Lemuel did not like their brothers Nephi and Sam. They hated Nephi because the Lord had chosen him to be a teacher to them and a ruler over them.

One night the Lord told Lehi, in a dream, to send his sons back again to Jerusalem, to invite a man named Ishmael and his family to go with them to the promised land. Ishmael had several daughters. The Lord wanted the sons of Lehi to marry four of Ishmael's daughters. One day when the sons of Lehi and Ishmael and his family were traveling in the wilderness, Laman and Lemuel, and two of the sons of Ishmael and their wives began to murmur. They regretted having left Jerusalem, and said they would go back to their homes there. Nephi spoke very plainly to them. He told them the people of Jerusalem were wicked. They did not keep the commandments of the Lord, and because of this the city would be destroyed and many of the people would be put to death.

Nephi told Laman and Lemuel and the other rebellious

ones that if they should return to Jerusalem they also would perish. Then Laman and Lemuel became very angry. They seized their brother, Nephi, and bound him with strong cords. Then they threw him upon the ground and said they would leave him there to be devoured by wild beasts.

Nephi had great faith in the Lord. He knew that the Lord had great power, and that He could give him power to burst the cords by which he was bound. Nephi raised his eyes towards heaven, and prayed this prayer (let one of the pupils read the prayer):

“O Lord, according to my faith which is in thee, wilt thou deliver me from the hands of my brethren; yea, even give me strength that I may burst these bands with which I am bound.”

And now we will hear what happened (let one of the children read the following): “And it came to pass that when I had said these words, behold, the bands were loosed from off my hands and feet, and I stood before my brethren, and I spake unto them again.”

I am very glad that Nephi wrote this experience. I have learned a good lesson from it. What have you learned from this lesson? I heard a short time ago about a young man who was a heavy smoker of cigarettes. One of the elders of the Church talked to him, and advised him to pray to the Lord to help him overcome this bad habit. The elder told the young man that he would help him by praying for him. The Lord heard and answered the young man's prayers, just as He heard and answered the prayer of Nephi. And the young man was able to overcome the filthy habit of smoking. One day when the young man met the elder he told him that he had ceased smoking entirely.

Lead three or four of the children to tell of ways in which they feel the Lord can help them.

Song: Second verse of “Did you Think to Pray” (Deseret Sunday School Songs, No. 65).

Prayer, in concert, led by one of the pupils. (Among other things, have the children pray for power to overcome temptations.)

LESSON 9—HEEDING GOD'S WARNINGS.

Song: First verse of "Let the Holy Spirit's promptings" (Deseret Sunday School Songs, No. 94), led by one of the pupils.

Prayer, in concert, led by a member of the class.

Memory Gem: "Lead us not into temptation, but deliver us from all evil."

Do any of you cross railroad tracks? Have you noticed the signs at the tracks? What do the signs say? ("Stop. Look. Listen.") Who put the signs at the crossings? Why did the railroad company put up these signs? What should people do when they come to railroad crossings? Do all people who cross railroad tracks do this? And what often happens when people do not give heed to the warning?

Almost every day people are killed on railroad crossings because they do not give heed to the warning of the railroad companies—"Stop. Look. Listen."

Now, earthly things are in the likeness of heavenly things. God, our Heavenly Father, sees that His children here on earth are in danger every day. They encounter many temptations. Every day people go down to destruction because they do not give heed to the warnings of the Lord.

The Lord has warned people not to use strong drink. Yet there are thousands who disregard this warning, and every day many people die from the effects of liquor. Again, the Lord has said that "tobacco is not good for the body." Yet every day we see people disregarding the word of the Lord. Hundreds of lives are lost every year through the excessive use of tobacco.

The Lord has said: "Thou shalt not steal." But there are thousands of people who would not heed this commandment and today they are in prison. So you see it is a very serious thing to disregard the warnings of the Lord.

Let me tell you about two men who brought upon themselves and their followers a terrible affliction through failing to give heed to the Lord's warnings. These young men were named Laman and Lemuel. They were the elder sons

of the Prophet Lehi. They were wayward, hard-hearted, unbelieving, rebellious and disobedient. They brought a great deal of sorrow to their parents and caused them to shed many tears.

Lehi, their father, talked with them, reasoned with them, pleaded with them, prayed for them; but all his labors were in vain. Their eyes were so blinded by their wickedness that they could not see that the course they were pursuing would lead them to destruction.

The Lord also tried to save them. He sent an angel to them, who talked with them face to face. He spoke to them by the power of His Spirit so that they trembled with fear. He pleaded with them through their faithful father, and gave them solemn warnings in dreams and visions.

I will tell you about a warning which the Lord gave Laman and Lemuel. One night as Lehi, their father, lay upon his bed the Lord gave him a remarkable dream. Lehi dreamed that he was in a dark and dreary wilderness. A man, dressed in a white robe, came and stood before him. The man bade Lehi follow him, and the prophet did so. He led him to a dark and dismal waste, in which Lehi traveled about for many hours. Then he prayed to the Lord to take him away from the awful place. He was taken to a large field. In the field grew a tree the fruit of which was whiter than snow and sweeter than honey. All who ate of it were made very happy. Lehi went to the tree and plucked off some of the fruit and ate it. It filled his soul with exceeding great joy.

Then Lehi wanted all the members of his family to come and partake of the fruit, so he looked around to see if he could find them. He saw them standing at the head of a river, some distance from the tree. Lehi called to them. He pointed to the tree and invited them to come and partake of the fruit thereof, that they might experience the same joy that had come to him. Sariah, Lehi's wife, their two younger sons, Sam and Nephi, came and partook of the fruit of the tree. But Laman and Lemuel remained where they were. Their father called to them and pleaded with them to come and partake of the fruit, but they would not.

And so Laman and Lemuel did not eat of the fruit of the tree, and consequently did not enjoy the blessings.

Lehi told his dream to his family. He said he had reason to rejoice because Nephi and Sam had partaken of the fruit, but he feared exceedingly for Laman and Lemuel.

This dream was given as a warning to Laman and Lemuel. It was a type of what would happen to them if they would not repent and humble themselves before the Lord, and serve Him. But they would not heed the Lord's warning. They did not pay any attention to the dream. They continued to rebel against their father and against the Lord. Because of this they and all who followed them were cursed with a dark skin, and they became a filthy and a degraded people.

How different would have been the condition of Laman and Lemuel had they given heed to the warnings of the Lord.

Questions: What have you to say concerning Nephi and Sam? What do you think of Laman and Lemuel? How did the Lord try to save Laman and Lemuel? Give an account of Lehi's dream. What would have been the result if Laman and Lemuel had heeded the Lord's warnings?

Testimonies.

Song: Same as opening, led by a member of the class.

Prayer, in concert, led by one of the pupils.

LESSON 10—LESSON FROM A BRASS BALL.

Song: "Let the Holy Spirit Guide" (Deseret Sunday School Songs, No. 94).

Prayer, in concert, led by one of the pupils.

Memory Gem: Third verse of "Let the Holy Spirit Guide."

A few days ago I heard from a friend in another part of the country. How did my friend talk with me? Yes, by letter. And just before that I heard from another friend, in a different way. How? (By telegraph.) And this morning I talked with a man in the eastern part of the city. Do you know how? (By telephone.) And some time ago

a friend of mine, in a big city, talked with a man who was hundreds of miles out on the ocean. How do you think he did that? Yes, by means of wireless telegraphy. Isn't it wonderful how men, hundreds of miles apart, can talk with each other? There are instruments on ships for sending and receiving messages. These instruments must be in good condition in order for them to receive and send out messages.

And God, who is in heaven, has, at certain times, talked with men here on earth. He has appeared to men and talked with them face to face. Sometimes we sing and talk about a boy who saw God and His Son Jesus Christ, and talked with them. What was the name of this boy? But God does not always appear personally to men and talk with them. By what means does God talk with people here on earth? (He sends angels to men; He gives them dreams and visions; He speaks to them through His Holy Spirit.)

I am going to tell you today about a very strange way in which God talked with a man named Lehi and his family. Lehi, your remember, one evening as he lay upon his bed, saw God and holy angels. The Lord told Lehi to leave the wicked people of Jerusalem and to take his family and go into the wilderness. The Lord said He would lead them to a choice land. The land to which the Lord referred is this land in which we live. Lehi did as the Lord commanded him. He took his family and went into the wilderness.

They traveled three days in the wilderness. At the end of that time they came to a beautiful valley. There was a river of clear water running through the valley. They put up their tents and camped by the side of the river.

Now, Lehi and his family did not know which way they should travel when they would leave the valley. But they had faith in the Lord. They knew that, in some way, He would guide them and lead them to the promised land.

One morning, as Lehi came out of his tent, he saw a large, brass ball lying on the ground. He went and picked it up. It was not like any ball that he had ever seen. In the ball there were two spindles. One of the spindles pointed the way the company should travel. The ball had been

prepared by the Lord to guide Lehi and his followers to the promised land. The Lord caused writing to appear on the ball from time to time. By this means Lehi and his people knew what the Lord desired them to do.

One day Nephi, one of the sons of Lehi, was going out to hunt game for food for the company. He did not know the way in which he should go, so he requested his father to get the brass ball and to see which way the spindle pointed. Nephi took his bow and arrows and set out for the mountain. When he got to the mountain he saw a number of wild animals. He killed two of them, which furnished food for the company for some time.

But there was a certain thing connected with the brass ball that I have not told you about. Sometimes when the company wished to know the way they should go the spindle in the ball would not work. What, do you think, was the reason? Yes, the people had failed to do as the Lord had commanded them, and because of their sinfulness and disobedience the Lord ceased, at times, to tell them the way they should go. Then they could not travel, but had to remain where they were. Then they would feel sorry for having done wrong, and they would confess their sins to the Lord and ask Him to forgive them. And because the Lord is very merciful He forgave them, and caused the spindle in the ball to work.

Soon after the company had got out on the ocean and were sailing towards the promised land, Laman and Lemuel, two of the sons of Lehi, and other members of the party, began to sing and to dance, and to speak and act rudely. They seemed to forget the Lord and His goodness to them. The Lord chastised them for their sinful conduct. The pointer in the ball ceased to work, and they did not know the way in which they should steer the ship. A terrible storm arose. The ship was driven back for three days, and the company began to fear that they would be drowned in the depths of the sea.

Then the wicked ones repented of the evil things they had done. Nephi prayed to the Lord to forgive them. The Lord did forgive them. Then the spindle in the ball began to

work, and the ship resumed its journey towards the promised land.

The brass ball taught Lehi and his people a very good lesson. Can you tell me what the lesson was? What lesson may we learn from the brass ball?

Lead the children to tell of things they must do in order for them to have the Spirit of the Lord to be with them, to teach and guide them: Love, honor and obey their parents. Attend to their prayers. Go to meetings. Partake of the Sacrament. Keep the Sabbath Day holy. Speak the truth. Be kind. Respect the authorities of the ward and the teachers, etc.

Repeat, in concert, these lines.

“Do not grieve the Holy Spirit
Or it will not with you stay;
But that it may dwell within you,
To your Heavenly Father pray.”

Song: Third verse of opening song.

Prayer, in concert, led by a member of the class.

LESSON 11—PROPER CONDUCT.

Song: First verse of “Dearest Children, God is Near You.” (Deseret Sunday School Songs, No. 99), led by a member of the class.

Prayer in concert, led by one of the pupils.

Memory Gem: “I, the Lord, cannot look upon sin with the least degree of allowance.”

Who is the bishop of this ward? Why was he made bishop? (Because of his faithfulness.) Who is the President of the Church? Why was he chosen to be the President? And there is One who is greater than all. Who is He? Do you know how God came to be God? He became God by obeying righteous laws, by living a godly life, by turning away from that which is evil and by holding fast to that which is good.

God wants us to become like Him. He wants us to be-

come as great, as good, and as happy as He is. There is only one way by which we can become like God, and that is by living the same life that He lived—a life of righteousness and holiness. We must learn to shun everything that is evil, we must delight in doing that which is good. Every time we do right we draw nearer to God, we become more like God; every time we do wrong we go farther away from God, we become more unlike Him.

Tell me some of the things that draw us nearer to God. (Obedience to parents, prayer, the sacrament, cleanliness, honesty, truthfulness, keeping the Sabbath Day holy, kindness, helping others, etc.)

Now, tell me some of the things that draw us away from God. (Disobedience to parents, disrespect for the Sabbath, vile language, dishonesty, untruthfulness, unkindness, etc.)

There is a story in the Book of Mormon from which we can learn a very good lesson. After traveling a number of years in the wilderness, Lehi and his followers came to the great ocean. They would have to cross the ocean in order to get to the promised land. Some of the party wondered how they were going to cross the ocean, for they did not have a ship.

Nephi, one of the sons of Lehi, went up into a mountain and prayed to the Lord to tell him how the company could get across the great waters. The Lord told Nephi to build a ship. He told him where he would find ore with which to make tools, and gave him instructions concerning the manner in which he should construct the vessel. Then Nephi came down from the mountain and told his people what the Lord had said to him.

Nephi and his brethren found the ore, as the Lord had said. They made tools. Then they cut down large trees and began to build the ship. Nephi went to the mountain often, and prayed often, and the Lord helped him greatly in his work in building the vessel.

Finally the ship was finished. All the people went on board, and the journey across the great waters to the promised land was commenced. After the vessel had been out on the ocean a short time, some of Nephi's brothers and

their wives, also the sons of Ishmael and their wives, began to act in a very improper manner. They seemed to forget how good and kind and merciful the Lord had been to them during the eight years they had been traveling in the wilderness. And, forgetting the Lord, and all that He had done for them, they began to sing and to dance and to act in a rude and shameful way.

What do you think of such conduct? How do you think the Lord looks upon such actions? Such conduct is sinful in the sight of God. The Lord has said (have children repeat): "I, the Lord, cannot look upon sin with the least degree of allowance." Nephi was shocked at the conduct of his companions, and he felt that the Lord was displeased with them. Nephi went over to his brethren and to the sons of Ishmael and reproved them for the shameful way in which they were acting. He told them their conduct was disgraceful in the sight of God, and that if they did not cease, the Lord would punish them.

On hearing this, they became very angry, and seizing ropes they bound Nephi and left him lying on the deck of the ship.

What, do you think, happened then? The vessel, instead of going on towards the promised land, began to drift back towards the shore. Then a terrible storm arose. The lightning flashed, the thunder rolled, and the rain poured down. For three days and nights the ship was driven back. Then, when the wicked ones saw that they were about to lose their lives they untied Nephi and set him free. Nephi was so weak that he could scarcely stand upon his feet. But he prayed to the Lord and he received strength. After Nephi had prayed to the Lord the storm ceased, the sea became calm and the ship started again on its voyage to the promised land.

This incident teaches us a great lesson. It teaches us that the Lord is displeased with those who do not walk uprightly before Him, who do not act modestly, who dance improperly, who are light-minded, who are lovers of pleasure more than lovers of God. And there are many such people in the world at the present time. There are many young people who would rather go to a picture show than to

a religious service. There are young people who do not dress properly and who cause people to talk about them. There are others who dance so vulgarly that decent people are ashamed of them. And there are others who want to be at places of amusement every evening in the week.

These things are sinful in the sight of God. They are just as sinful today as they were in the days of the Nephites, and those who do these things—if they do not repent—will bring upon themselves the displeasure of the Lord, and they will go backward instead of forward.

Questions: What do you think of Nephi? For what did he reprove his brothers and the sons of Ishmael? How did they treat Nephi? How were they punished for their sinful conduct? What do you think of such conduct today? What will such conduct bring to those who persist in it?

Testimonies: Lead the children to express a desire to “walk uprightly before the Lord.”

Song: Same as opening, led by one of the pupils.

Prayer in concert, led by a member of the class.

LESSON 12—HOW THE INDIANS GOT THEIR DARK SKINS.

(If possible, have a picture of Indians, and, at the proper time, show it to the class.)

First verse of “Dearest children, God is Near You.” (Deseret Sunday School Songs, No. 99). Let a member of the class lead in the singing.

Prayer in concert, led by one of the pupils.

Memory Gem:

“Dearest children, holy angels
Watch your actions night and day;
And they keep a faithful record
Of the good and bad you say.
Cherish virtue! Cherish virtue!
God will bless the pure in heart.”

How many members of the class have seen Indians? How were the Indians dressed? What kind of houses do many of the Indians live in? What is the color of their

skin? Do you know how the Indians got their dark skin? I will tell you.

HOW THE INDIANS GOT THEIR DARK SKIN.

Many years ago there lived in Jerusalem a good man named Lehi. His wife's name was Sariah. They had four sons, whose names were Laman, Lemuel, Sam and Nephi. Nephi and Sam were good, true, obedient boys, but Laman and Lemuel were disobedient, cross and wicked. They often found fault with their father, spoke sharply to him, and called him a foolish and visionary man.

On one occasion Laman and Lemuel grew very angry with Nephi, because he had reproved them for their wickedness. They took a rope and bound him with it. They were out in the wilderness at the time, and they said they would go away and leave Nephi there to be devoured by wild beasts. But you heard that, through prayer, Nephi's bands were loosed and he was set free.

On another occasion Laman and Lemuel became very angry with Sam and Nephi. They began beating their younger brothers with rods. While they were doing so an angel appeared on the scene and reproved Laman and Lemuel for their shameful conduct. The angel told Laman and Lemuel that the Lord was displeased with them because of the cruel manner in which they had treated their brothers. He also said that the Lord had chosen Nephi to be a ruler over them, because of their iniquities.

When Lehi and his family and a man named Ishmael and his family were coming across the ocean to this land. Laman and Lemuel and their wives, and the sons of Ishmael and their wives, began to sing and to dance, and to act in a shameful way. Nephi told them that such conduct was displeasing in the sight of God. He reminded them of the many blessings they had received from the Lord, and told them that if they did not cease their wickedness, and do right, the judgments of the Lord would come upon them.

In a fit of anger they took ropes and bound Nephi hand and foot, so that he could scarcely move. For three days they kept him bound. Now, the Lord was very angry with

Laman and Lemuel and their wicked companions, and He sent judgments upon them. He caused a great storm to arise. The lightning flashed, the thunder rolled, and the rain came down in torrents. For three days the ship was driven back upon the ocean. Fear came upon the wicked ones. They thought they were going to be swallowed up in the depths of the sea. Then they repented of what they had done and loosed Nephi. Nephi prayed to the Lord. Then the storm ceased, and the ship resumed its journey towards the promised land.

After their arrival in the promised land, Laman and Lemuel continued in their wickedness. They still rebelled against God and against their brother Nephi. The Lord told Nephi He would punish Laman and Lemuel and their wicked followers for the evil things they had done. He would cause their skin to become dark, and this curse would also follow their children for many generations. The Lord told Nephi and his people to leave their wicked brethren and to go to another part of the land. They did so. Then the judgments of the Lord came upon Laman and Lemuel and also upon those who remained with them. Their skin became dark just like the flesh of the Indian of today, and this terrible affliction has followed the descendants of Laman and Lemuel.

Thus we see what a terrible thing it is to rebel against God and to break His holy laws and commandments. All who do so will assuredly be punished. They may not be cursed with a dark skin, as were Laman and Lemuel and their followers, but they will not have the Spirit of the Lord to be with them. Their hearts and minds will become darkened and the evil one will have great power over them. I think that this is much worse than to be cursed with a dark skin like that of the Indians.

Testimonies: Lead children to tell how they can keep the commandments of God—by obeying their parents and teachers, by attending Sunday School, Primary, and Religion Classes, by keeping the Word of Wisdom, by being kind, etc.—and by so doing enjoy His blessings.

Song: Same as opening.

Prayer. in concert, led by a member of the class.

LESSON 13—WHAT HAPPENED THROUGH THE DISOBEDIENCE OF ADAM AND EVE.

Song: First and second verses of "Jesus Once Was a Little Child" (Primary Song Book, No. 16), led by one of the pupils. This song will help to prepare the children for the lesson that follows—the Atonement.

Prayer, in concert, led by a member of the class.

Memory Gem: "The wages of sin is death." The following may be used as a point of contact:

A friend of mine told me a short time ago about a very sad thing that happened when he was a little boy. One of his schoolmates was named Robert. Robert's father was dead, and his mother was a poor widow. Robert's mother had to work in a factory to keep herself and her boy. One morning, before going to work, she said to Robert: "My son, I warn you not to go down to the river today. The river is high, and is running swiftly, and I fear it would be dangerous for you to go in swimming. I hope you will remember this, and that you will give heed to my warning."

It was summer time and the weather was very warm. About 11 o'clock Robert met several of his boy friends. They were on their way to the river to have a swim. They coaxed Robert to go with them, but, remembering his mother's warning, he refused to go. But the boys kept on urging him, and at length he yielded.

What do you think of boys who will persuade a boy to disregard the counsel of his mother? What do you think of Robert? What do you think happened? Yes, Robert and another boy lost their lives. They were drowned. When Robert's mother was returning home at noon a number of women met her and told her the sad news of her boy's death.

THE STORY OF THE FALL.

In the Book of Mormon there are many good, beautiful stories. I am sure you would like to hear a story which the Prophet Lehi told a short time before he died to his son

Jacob. It is the story of Adam and Eve. How many of you boys and girls have heard of Adam and Eve? They were the first people on the earth. They lived in a beautiful garden, called the Garden of Eden, that the Lord had planted for them.

Tell me some of the things you think grew in the garden. Yes, there were fruits and flowers and vegetables. And in the centre of the garden was a fruit tree, called The Tree of Knowledge of Good and Evil. Now, what commandment, do you think, the Lord gave to Adam and Eve concerning this tree? He commanded them not to eat of the fruit of it. He told them that if they should eat of the fruit of the Tree of Knowledge of Good and Evil they would surely die.

This was the law that the Lord gave to Adam and Eve in the Garden of Eden.

You remember the commandment Robert's mother gave to him? Yes, it was that he should not go to the river. What led Robert to break that commandment? Boys tempted him. And it was the same with Adam and Eve. They were tempted to break the commandment the Lord had given them. The evil one came to Adam and said to him: "Adam, here is some of the fruit of the Tree of Knowledge of Good and Evil. It is sweet, and pleasant to the taste."

Adam turned to the evil one and said: "I will not eat of the fruit of that tree. My Heavenly Father told me that if I were to eat of the fruit of it I would surely die."

The evil one said: "You shall not surely die, but you shall be like your Father in Heaven, and will know things as He knows them."

"Well," said Adam, "I will not eat of the fruit of the tree the Lord told me not to partake of."

Then the evil one went to Eve and tempted her in the same way he had tempted Adam. And Eve ate of the fruit of the tree. When Adam heard that Eve had partaken of the forbidden fruit, and knew that she would be put out of the Garden of Eden, he also ate of the fruit, in order that he might be with his wife Eve.

When the Lord saw that Adam and Eve had broken His law by partaking of the forbidden fruit, He told them they would have to leave the Garden, and He also told them that they would die. So Adam and Eve were driven out of the Garden of Eden, and, in the course of time, they died, just as the Lord said they would.

This, children, is the way in which sin and death came into the world. This is one of the stories Lehi told to his son Jacob. Next week I will tell you another one.

Questions: What commandment did the Lord give to Adam and Eve? What did He say would happen to them if they should break His law? How were Adam and Eve tempted? What did Adam say when he was tempted? What did Eve do? What happened to Adam and Eve? What did the disobedience of Adam and Eve bring into the world?

Testimonies: Lead children to express a desire to obey their parents, also the Lord and His servants.

Song: First verse of opening song, led by one of the pupils.

Prayer, in concert, led by a member of the class.

LESSON 14—WHAT CHRIST HAS DONE FOR THE WORLD.

The aim of this lesson is to give the children an idea of the mission of Jesus Christ.

Song: First verse of "Far, Far Away on Judea's Plains" (Deseret Sunday School Songs, No. 81), led by a member of the class.

Prayer, in concert, led by one of the pupils.

Memory Gem: "Jesus Christ came into the world to save sinners."

Review previous lesson.

Now, you have learned that through the disobedience of Adam and Eve sin and death came into the world. In the lesson today you will learn how sin and death are to be taken out of the world.

THE ATONEMENT.

After telling his son Jacob the story of Adam and Eve, Lehi told him another story. It is the story I am going to tell you now, and I hope you will learn it as well as Jacob learned it. Jacob learned it so well that when he was a man he was able to tell it to large numbers of people, and it made them very happy.

When the Lord learned that Adam and Eve had partaken of the forbidden fruit, He banished them from the Garden of Eden. They had to go out and live in the lone and dreary world. And the Lord did not come down from heaven and talk with them as He did while they were in the Garden. They were banished from His presence. But they heard His voice, and He sent angels to minister to them.

Now, Adam and Eve had committed sin by breaking the commandment of God. They made a covenant with the Lord that in the future they would do His will and keep His commandments. Then the Lord was pleased with them, and He put His Holy Spirit in their hearts, which gave them great joy and happiness.

The Lord told Adam and Eve they would have to be baptized in water, for the remission of their sin. Adam was taken by the Holy Spirit and put under the water. Eve also was baptized. Then all their sin was washed away and they were clean and holy in the sight of God.

The Lord told Adam to offer sacrifices to Him. He was to offer a lamb and also the first-fruits of the field. One day an angel came to Adam and asked him why he was offering sacrifice. Adam answered that he did not know. He was doing so because the Lord had commanded him. Then the angel said: "I will tell you what the sacrifice is. It is a shadow of things to come. It means that God will send His Son Jesus Christ into the world, to die for the sins of the people, and all who believe in Jesus Christ, and keep His commandments will be saved from their sins and will be raised from the dead and brought back into the presence of God.

From the days of Adam down to the time of Christ the people offered sacrifices to God, showing that they believed the Savior would come. And the Lord raised up prophets, in the land of Palestine, and also in this land, to tell the people about the Lord Jesus Christ, about His birth in Bethlehem, about the Gospel He would teach the people, and the great miracles He would perform, such as healing the sick, opening the eyes of the blind, making the lame walk, the deaf hear, and the dumb speak, and also raising the dead to life. The prophets told them also about the death of Jesus, and that He would rise again the third day from the dead and go back to His Father in heaven.

Now, all these things came to pass just as the prophets said. Jesus, the Savior, was born in Bethlehem. He is the Son of God. His mother was named Mary. Jesus was the best Man that ever lived. He never did wrong. He was without sin. His Father in Heaven loved Him, and gave Him power to do many great and mighty works. Jesus taught the people how they could be saved in the kingdom of God. He taught them faith in God; He taught them to repent of their sins, to be baptized in water for the remission of their sins, and to have hands laid on their heads for the gift of the Holy Spirit, and to do good all the days of their life. And besides teaching the Gospel to the world, Jesus also died for the sins of the world, and all who believe in Jesus, and keep His commandments, will be raised from the dead and live with God the Father and His Son Jesus Christ forever and ever.

Questions: Who is Jesus? What was His mother's name? Where was Jesus born? Tell me some of the things Jesus did while He was on earth? What did He teach the people? How did He die? What happened three days after His death? What must we do in order that we may live with Jesus and His Father in Heaven?

Testimonies: Lead members of the class to tell of things they believe Jesus would like them to do.

Song: "Jesus Wants Me For a Sunbeam" (Deseret Sunday School Songs, No. 211), led by one of the pupils.

Prayer, in concert, led by a member of the class.

LESSON 15—REPENTANCE.

Song: First verse of "I'm Not Too Young for God to See." (Deseret Sunday School Songs, No. 8.)

Prayer in concert.

Memory Gem:

"He listens to the words I say,
And knows the thoughts I have within;
And whether I'm at work or play,
"He's sure to know it if I sin."

The aim of this lesson is to teach the children that the eyes of the Lord are always upon them; that He sees everything they do, and knows the very thoughts of their hearts. When they do wrong they must repent, confess the wrong, and pray for forgiveness. Ask a few questions like the following: How do parents feel when their children do wrong? How do children feel? Who watches over us besides our parents? And our Heavenly Father sees everything we do. And He knows the very thoughts of our hearts, too. We displease our Heavenly Father when we do wrong. When we do wrong we should feel sorry and should pray to our Heavenly Father to forgive us. And when we repent of a wrong we have done our Heavenly Father will forgive us, and will give us His Holy Spirit to make us feel happy. I am going to tell you about a little boy who did wrong and who afterwards repented.

THE BOY AND THE POCKET KNIFE.

The boy's name is Harry. He is 10 years of age. He lives in Salt Lake City. He is a good boy and his parents and teachers and playmates love him. He has been a member of Religion Classes three years.

Shortly before school commenced last year Harry became very ill. He had to stay in bed nearly two weeks. He was not able to eat food for almost a week. One day he said to his mother, "Mother, I believe if the bishop were to

come and administer to me I would get well." (Ask the children if they have ever seen a sick person administered to. What did the elders of the Church do? Why do elders of the Church anoint sick people with oil and pray for them?) Harry's mother sent for the bishop, and the good man and one of his counselors came and administered to the sick boy. When the bishop entered the room he shook hands with Harry and said, "Harry, I am sorry to see you lying on a sick bed. The Religion Classes will begin their work soon, and I would like to see you enrolled the first day."

Harry said, "Bishop, if the Lord will make me well I will try to attend the classes every week during the year." •

The bishop and his counselor prayed for Harry. The bishop told Harry he believed the Lord would heal him soon. And the Lord did heal the boy, and two days later he went to the store on an errand for his mother.

A week later school commenced and also the Religion Classes. Harry's name was near the top of the Religion Class roll. One Tuesday afternoon, as Harry was returning from school, he found a little pearl-handled pocket knife lying on the sidewalk. He picked it up and examined it. It was almost new. It had two blades and a little nail file. Harry opened the knife and began to sharpen his pencil. How sharp the blades were! Then he filed his nails with the little file. A boy was coming up the street, so Harry shut the knife and put it in his pocket.

Harry did not tell anyone at home about his find. That night, when he was going to bed, the knife fell out of his pocket, and as he picked it up he thought he heard a little voice say, "The knife doesn't belong to you, and it shouldn't be in your pocket. It belongs to another little boy. You give it back to him." Harry did not feel happy, and he did not rest very well that night.

At school next morning he heard that Alma Peterson had lost a pocket knife. Harry felt that he should go to Alma and give him the knife. But, for some reason, he did not do so. Several times during the day Harry took the knife out of his pocket and looked at it, and each time he admired it more than before.

At the close of school nearly all the boys and girls went

to Religion Class. In Harry's class the lesson was Repentance. The teacher told the children that the eyes of the Lord were always upon them; that the Lord knew all they did and thought and said; that when they did right the Lord was pleased with them, and when they did wrong He was displeased. Harry's cheeks grew red and began to burn. He knew his teacher spoke the truth. He imagined he could see God looking straight at him, and that God knew he had Alma Peterson's knife in his pocket.

Just before the teacher finished the lesson she said, "Now, when any of you children do wrong, you must repent of the wrong and do it no more, and you must also ask forgiveness. If you do this the Lord will forgive you and bless you." Then she asked the class if any of them wished to speak. Harry raised his hand. The teacher told him he might speak. He said, tremblingly, "Yesterday afternoon, when I was coming home from school, I found this pocket knife. I heard this morning that it belongs to Alma Peterson. I felt that I should take it to him, but I did not do so. I know that it was wrong for me to keep the knife. Now I give it back and ask Alma to forgive me."

"O thank you, Harry!" said Alma. "I am so glad to get my knife back again. It was a birthday present from my father. Of course I forgive you, Harry."

"And you must ask some one else to forgive you, Harry," said the teacher.

"Yes, ma'am, I ask the Lord to forgive me."

Harry felt very happy that afternoon as he went home from Religion Class.

Testimonies: Encourage some of the members to express their feelings.

Song: Same as opening.

Prayer in concert.

LESSON 16—WATER BAPTISM.

Song: First verse and chorus of "Kind and Heavenly Father" (Deseret Sunday School Songs, No. 269), led by one of the pupils.

Prayer in concert, led by a member of the class.

Memory Gem: "Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God."

Who said this? What did Jesus mean? Was Jesus "born of water?" When? How did John baptize Jesus? What happened when Jesus came up out of the water? At what age has the Lord commanded parents in Zion to have their children baptized? How many of you have received the ordinance of baptism? For what purpose were you baptized? Do you believe that baptism is essential to salvation? Why do you so believe?

I am going to tell you what happened one day while Joseph Smith and Oliver Cowdery were engaged in translating the Book of Mormon. It was in the month of May, 1829. Joseph was translating the sacred record and Oliver was writing for him. Joseph came to a certain part of the book in which baptism for the remission of sins was set forth. He stopped and read it several times. Then he spoke to Oliver concerning it. The two young men were puzzled. They did not understand the scripture. They had not been taught that baptism is for the remission of sins. They had not been baptized. What were they to do?

After talking the matter over for some time, they decided to pray to the Lord about it. They went to the woods, and there they asked the Lord to make plain to them the meaning of baptism for the remission of sins. In answer to their prayer a heavenly messenger came and stood before them. He told them he was John the Baptist, the man who had baptized Jesus, and that he had been sent to them by the Apostles Peter, James and John. Joseph and Oliver knelt before him. He placed his hands upon their heads and said: "Upon you my fellow servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the Gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken from the earth until the sons of Levi do offer again an offering unto the Lord in righteousness." The Baptist then told Joseph and Oliver to go down to the water and baptize each other. After giving them other instructions, he ascended in a pillar of light.

Obedient to the instruction of the angel, Joseph and

Oliver went to the river and baptized each other. When they came up out of the water the power of the Lord rested upon them, and Joseph prophesied of the establishment of the Church of Christ upon the earth in these latter days. With hearts filled with praise and thanksgiving Joseph and Oliver returned to their work.

After Christ had risen from the dead He came to this country and ministered to the Nephites. He taught them the Gospel. He blessed their little children, healed the sick and afflicted, and administered the Sacrament.

Jesus knew that some of the Nephites did not fully understand the ordinance of baptism, so He explained it to them very plainly. He called to Him from among the people a man named Nephi. Nephi went forward, bowed himself before the Lord, then knelt down and kissed the Savior's feet. Jesus bade him arise, and he arose. Then the Lord said to Nephi: "I give unto you power that ye shall baptize the people when I am again ascended into heaven." The Lord called others, and gave them the same power. Then He said to those He had chosen:

"On this wise shall ye baptize; and there shall be no disputations among you.

"Verily, I say unto you, that whoso repenteth of his sins through your words, and desireth to be baptized in my name, on this wise shall ye baptize them: behold, ye shall go down and stand in the water, and in my name shall ye baptize them.

"And now behold, these are the words which ye shall say, calling them by name, saying,

"Having authority given me of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

"And then shall ye immerse them in the water, and come forth again out of the water.

"And after this manner shall ye baptize in my name.

"And whoso believeth in me, and is baptized, the same shall be saved; and they are they who shall inherit the kingdom of God."

How thankful we should be that the Lord has made plain to us the glorious ordinance of baptism, for there are

many people in the world at the present time who—like some of the Nephites—do not understand this sacred ordinance. And except they understand it, and obey it, they cannot be saved, for the Lord has said: “Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God.”

Questions: A man must have authority from God to baptize people for the remission of their sins. How did Joseph Smith and Oliver Cowdery receive authority to baptize? How did Nephi and others obtain similar authority? What instruction did Jesus give the Nephites concerning baptism? What evidence have you that baptism is essential to salvation?

Testimonies.

Song: Same as opening, led by a member of the class.

Prayer, in concert, led by one of the pupils.

LESSON 17—THE HOLY SPIRIT.

Song: First verse and chorus of “Kind and Heavenly Father” (Deseret Sunday School Songs, No. 269), led by a member of the class.

Prayer, in concert, led by one of the pupils.

Memory Gem: “Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God.”

What did Jesus mean by a man being “born of water, and of the Spirit?” How was Jesus “born of water?” How was He “born of the Spirit?” After baptism you received the Holy Spirit. How did you receive this precious gift? The reason Jesus did not receive the Holy Ghost by the laying on of hands was because there was no one on earth who had authority to do so. John the Baptist had authority to baptize Jesus, but John did not have authority to lay on hands for the giving of the Holy Ghost.

What authority did John the Baptist confer on Joseph Smith and Oliver Cowdery? But John did not give Joseph and Oliver authority to lay on hands for the imparting of the Holy Spirit. John told Joseph and Oliver that he had been sent to them by three of the Apostles. Who were these

Apostles? These men were chosen and ordained by Jesus when He was on earth. Christ gave His Apostles authority to baptize, and to lay on hands for the giving of the Holy Ghost.

Now, I will tell you how Joseph Smith and Oliver Cowdery received authority from the Lord to lay on hands for the imparting of the Holy Spirit.

It was in May, 1829, when Joseph and Oliver received the Aaronic Priesthood under the hands of John the Baptist. One day Joseph and Oliver were out in the country. They were very tired, so they sat down on the bank of a river to rest. They were talking about the Lord and about the great work He was helping them to do when three angels came and stood before them. They were Peter, James and John. They told Joseph and Oliver they had come to confer on them the Melchizedek Priesthood, and to ordain them Apostles of the Lord Jesus Christ. The Apostles placed their hands upon the heads of Joseph and Oliver and ordained them Elders in the Church. Then Joseph and Oliver had authority from God to lay their hands on the heads of people who had been baptized and pray for them that they might receive the Holy Spirit.

On the 6th day of April, 1830, a meeting was held at the home of a man named Peter Whitmer. A number of people were present, who had been baptized. Joseph asked them if they were willing to sustain Oliver Cowdery and himself as their leaders and teachers. They said they were. That day the Church of Jesus Christ of Latter-day Saints was organized with six members. Joseph and Oliver laid their hands on the heads of the people who were baptized, and conferred upon them the Holy Ghost. The Sacrament was administered, and the people who were present rejoiced with exceeding great joy.

You were told last week that when Jesus appeared to the Nephites He chose certain men among them. To these men He gave authority to baptize people for the remission of their sins. He also gave them authority to lay on hands for the gift of the Holy Ghost. Calling by name the twelve disciples He had chosen, He said: "Ye shall call on the Father in my name, in mighty prayer; and after ye have

done this, ye shall have power that on him whom ye shall lay your hands, ye shall give the Holy Ghost; and in my name shall ye give it, for thus do mine apostles." And we are told, in the Book of Mormon, that "on as many as they laid their hands, fell the Holy Ghost."

The Holy Ghost is a very precious gift from God. This Spirit leads and guides into truth; He takes of the things of God and shows them unto people, and He also shows people things that are to come. It is by the power of the Holy Spirit that the sick are healed, the lame made to walk, the blind to see, and the dumb to speak. It is by the power of the Holy Spirit that people speak in tongues and interpret strange tongues. It is by the same Spirit that people prophesy, and it is by the power of the Spirit that the Elders of the Church are able to preach the Gospel of Christ. In order for us to have the Holy Spirit with us we must keep our bodies and minds clean, for the Holy Spirit will not dwell in unclean tabernacles. We must keep the commandments of the Lord, for except we keep His commandments we cannot have His Spirit to be with us.

Questions: Who were the three angels that appeared to Joseph Smith and Oliver Cowdery on the bank of the river? What authority did Joseph and Oliver receive from the Apostles? What did Christ say to the twelve Nephite disciples? Tell me some of the things that are done by the power of the Holy Ghost. What must we do in order to have the Holy Spirit with us?

Testimonies.

Song: Same as opening, led by a member of the class.

Prayer, in concert, led by one of the pupils.

LESSON 18—COURAGE.

Song: First verse of "Dare to do Right" (Primary Song Book, No. 74), led by one of the pupils.

Prayer in concert, led by a member of the class.

Memory Gem: Second verse of opening song.

Speak of the courage of the soldier who goes to fight for his country; of the courage of David, the shepherd boy,

who attacked a lion and a bear and killed both. Then speak of the greater courage—the courage to stand up for the truth and the right. Tell, in your own language

THE STORY OF ABINADI.

Many years ago there lived in this land a very wicked man. His name was Noah. He was a king, and reigned over the Nephites. He erected many large, costly buildings, and in these he kept his wives and servants. Yes, he had many wives and servants; he had horses and chariots, and almost everything that he desired.

You, no doubt, would like to know where he got the money to keep up his elegant homes and to pay his servants. He got it from the people. He made the people pay him a fifth part of all they possessed. The man who had five pieces of money would have to give the king one piece; the man who had five cows would have to give the king one cow; the man who had five horses would have to give the king one horse; the man who had five hundred bushels of wheat had to give the king one hundred bushels. It was the same with everything else they raised.

Another thing this wicked king did—he drank a great deal of wine. And many of the people followed the example of the king: they drank wine, too, and in the course of time they became drunkards.

King Noah built a magnificent temple and appointed priests to preach to the people when they came to the temple. These priests were wicked and ungodly men and did all the evil things that their king did. They spoke lying and flattering words to the king; they told him he was a great man and that everything he did was right. And because of this the king liked his priests.

All the people were afraid of the king. There was not a man among them who had the courage to reprove the king for the sinful life he was living and for the bad example he was setting to his people. I said there was not a man among the people who had the courage to do this. I was mistaken. There was one. His name was Abinadi. He was as bold and courageous as a lion. Do you know why Abinadi was

so brave and courageous? Yes, it was because he had lived a good, clean, pure life—because he had loved God and had kept His commandments. By living a clean, holy life we gain strength and courage, and also the favor of the Lord, which is the greatest thing of all.

Now, because of his godly life, his faith and courage, the Lord chose Abinadi to do a great work, a work which cost him his life. The Lord told Abinadi to go among the people and to tell them that, because of their wickedness, great afflictions would come upon them—they would become servants to the Lamanites, who would treat them cruelly, many of them would be put to death, others would be devoured by wild beasts, and in consequence of their afflictions they would mourn and weep all the day long. Abinadi also told them that the life of King Noah would be considered of no value; that it would be just like a garment that is thrown into the fire and destroyed.

Abinadi did as the Lord commanded him. He went among the people and told them the terrible afflictions that would come to them and their king if they did not repent of the evils they had done and begin to serve the Lord.

When Abinadi had delivered the message the Lord had sent him to deliver, the people became very angry. They seized Abinadi, bound him and took him to the king. They told the king that Abinadi had said that the Lord had sent him to them to tell them that if they and their king and priests did not repent terrible things would happen to them.

The king and his priests questioned Abinadi concerning the terrible things he had prophesied would come to the king and his people. Abinadi answered them fearlessly. He reproved the king and his priests for the wicked lives they had lived and the bad examples they had set, and told them that if they did not turn from their evil ways the judgments of the Lord would speedily overtake them.

O, how angry the king and his priests were when Abinadi told them these things! The king told the prophet that if he did not recall the words he had spoken against him and his people he would order him to be put to death. But even the threat of death did not frighten Abinadi. He was not afraid of death. He had lived a good life, he had served

the Lord faithfully and had kept His commandments, and he knew that if his life were taken he would be saved in the kingdom of God. He stood before the king, and without the slightest sign of fear, said: "I will not recall the words which I have spoken unto you concerning this people, for they are true; and that ye may know of their surety, I have suffered myself that I have fallen into your hands. Yea, and I will suffer even until death, and I will not recall my words, and they shall stand as a testimony against you. And if ye slay me, ye will shed innocent blood, and this shall also stand as a testimony against you at the last day."

When King Noah heard this he was seized with fear. He knew that he and his priests had lived very wicked lives, and he was afraid that the judgments of the Lord would fall upon them, even as Abinadi had prophesied they would. The king was about to release Abinadi and let him go, when the priests cried out: "He has reviled the king." Then the king became angry, and he ordered that Abinadi should be put to death.

But Abinadi did not fear death. With sublime faith and courage he walked to the place selected. There he was bound to a stake and burned to death. Just before he died he said: "O God, receive my soul!"

All the terrible calamities that Abinadi said would come to King Noah and his people did come to them. Many of them were put to death by the Lamanites, others were devoured by wild beasts, and the king was burned to death at the stake by his own people. But they suffered all these things because of their iniquities, while Abinadi suffered death because of his faithfulness in keeping the commandments of God.

Questions: What do you think of Abinadi? What do you admire in the prophet? How did he get his faith and courage? Why was he not afraid of death? (Have children repeat the following: "Be thou faithful unto death, and I will give thee a crown of life.")

Testimonies: Along line of lesson.

Song: Second verse of opening song, led by one of the pupils.

Prayer, in concert, led by a member of the class.

LESSON 19—COURAGE.

Song: First verse of "Dare to do Right" (Primary Song Book, No. 74), led by a member of the class.

Prayer, in concert, led by one of the pupils.

Memory Gem: "I am not ashamed of the Gospel of Christ."

Lead up to the lesson by asking the pupils a few questions like the following: Last week we had a splendid lesson on Courage. How did Abinadi show his courage? How might Abinadi have saved his life? Why was Abinadi not afraid of death? What was the difference between the death of Abinadi and the death of King Noah? (Abinadi died a righteous death, Noah was put to death because of his iniquities.)

The Lord has said that if we bring but one soul to repentance we will have great joy with that soul in the kingdom of heaven. And if we bring many souls to repentance our joy will be greater. Abinadi must be very happy in the kingdom of God today, for there are many people in heaven who were brought to repentance and who turned to God through the faithful labors of this great and good man. I am going to tell you today about one convert that Abinadi made, and this man was the means of converting hundreds of others. Tell, in your own language,

THE STORY OF ALMA THE ELDER.

Among the priests of King Noah was a young man named Alma. While Alma had done many things that were wrong, he was by no means as bad as the other priests. Alma was present on the occasion when Abinadi was brought before King Noah. He saw Abinadi stand up before the king and his priests and reprove them because of their wickedness. He heard the prophet tell them that the Lord was very angry with them, and also with the people, and that He would severely punish them if they did not repent.

And as Alma listened to Abinadi he marveled. He said to himself: "What a grand, brave, courageous man Abinadi

is! No other man among us would dare speak to the king as he has spoken. Truly the Lord is with Abinadi, and it is in His strength that he has done this thing. I know that Abinadi has spoken the truth. I know that King Noah is a wicked man; I know that his priests are wicked men. I myself have committed sin, and I feel that the Lord is displeased with me. And the people! O, how wicked they are! They have followed the example of the king and his priests and have done all manner of evil things. I am sure the Lord has spoken to Abinadi and has sent him to call us to repentance, so that we may escape the terrible calamities the prophet has said will come upon us.

And as Alma listened to the burning words of Abinadi, he saw the king become angry. Then he heard Noah say to the priests: "Away with this fellow, and slay him: for what have we to do with him, for he is mad."

On hearing this, Alma ran forward and began to plead in behalf of Abinadi. He begged the king to spare the life of the prophet and to let him depart in peace.

Now, don't you think that was a brave and courageous thing for Alma to do? It was. But he did a far more courageous thing than that: he gave up his sinful life, he gave up his evil companions, he gave up his position as priest of King Noah; he repented sincerely of all his sins and became a true and devoted servant of the Lord Jesus Christ.

King Noah was angry with Alma for pleading in behalf of Abinadi, and he ordered his servants to put Alma to death also. But Alma made his escape. He kept in hiding many days. During this time he wrote down all that Abinadi had said to the king and the priests. Alma went about secretly among the people and read to them the words of Abinadi. Nearly five hundred people believed what Abinadi had said. They repented of all their sins and were baptized by Alma in the waters of Mormon. They were organized into a Church, and had great joy and happiness in serving the Lord.

And all this was brought about by the preaching of the bold and courageous man—Abinadi.

Questions: What did Alma think of Abinadi? What did Alma do for Abinadi? What effect did the preaching of Abinadi have upon Alma? How did Alma show great cour-

age? How did the preaching of Abinadi help others? What did the people do after they believed and repented of their sins? Why were they baptized? How did they feel after they had repented and had been baptized?

Testimonies: (One winter's morning a father said he thought it was too cold for the family to go to Sunday School. One of the children, a little girl, began to cry. She said: "I don't care about the cold; I want to go to Sunday School." She succeeded in getting the whole family to go.) Lead the children to tell of ways in which they can show courage.

Song: Second verse of opening song, led by one of the pupils.

Prayer, in concert, led by a member of the class.

LESSON 20—PRAYER.

Song: First verse and chorus of "Did You Think to Pray?" (Deseret Sunday School Songs, No. 65), led by one of the children.

Prayer, in concert, led by a member of the class.

Memory Gem: "The prayer of a righteous man avail-eth much."

In the song that we sang today we were told two things. What were they? (1st. That prayer will rest the weary. 2nd. That prayer will change the night to day.) This does not mean that by praying to God we could change night into day. Let me give you an illustration of what it means. In the days of the Savior there was a man who had a little daughter who was very ill. The father of the little girl went to Jesus and requested the Lord to come and heal his child. But before they got to the house the child died. Now, you can imagine how dark and gloomy that house was. It was just as dark as night, just as dark as your homes would be if your little brothers or sisters were dead. Well, Jesus went into the house and He raised the little girl to life again and gave her back to her parents. What was the home like then? How did the father and mother feel? How did the little girl feel? What do you think she did when she was brought

back to life? Have any of you been healed by the prayer of faith? (Let children tell.)

I am going to tell you about another home in which there was, for a long time, darkness and sorrow. That home was in this land, in a city called Zarahemla. It was the home of Alma, the man you heard about in the previous lesson. You remember some of the things Alma did. (Review the lesson briefly.) He pleaded for the life of Abinadi. He repented of all his sins and began to live a righteous life. He went among the people and taught them the words of Abinadi. He baptized nearly five hundred souls in the waters of Mormon, and organized them into a Church. Now, in this case also you see how the night was turned into day—Alma was changed from a sinful man into a man of God, from an ungodly priest of a wicked king to a holy priest of the Lord.

All these things gave Alma a great deal of joy and happiness. But I have just told you that in Alma's home there was darkness, sorrow and mourning. What was the cause of all this trouble? I will tell you. Tell, in your own language, the following:

HOW PRAYER CHANGED THE NIGHT TO DAY.

Alma had a son named Alma, after his father. And this son was the cause of the darkness and sorrow in his father's home. He was living a very wicked life. But that was not all, he and other young men—the latter the sons of King Mosiah—were going about seeking to destroy the Church of Christ, the Church their fathers had labored so hard to establish.

This was a great trial to Alma's father and mother. The only comfort they got was in prayer. And they prayed often, prayed with all their hearts that the Lord would stop their son in his downward course and bring him back into the right way. Alma knew the Lord could do this. He had done as great a thing for himself. He had changed that man's life from a life of sin into a life of righteousness. And at last, through the prayers of Alma's father, the night was turned into day, the sorrow and mourning into joy and

happiness—Alma was brought to repentance and converted to the Lord.

The conversion of Alma and the sons of Mosiah was brought about in this way: Alma and King Mosiah's sons were on their way to a certain place, to try to destroy the Church there. As they were walking along the road they were stopped suddenly by an angel from heaven. At sight of the heavenly messenger Alma and his companions fell helpless upon the ground. The angel said to Alma: "The Lord has heard the prayers of your father, for he has prayed with much faith concerning you. Arise and go your way, and seek no more to destroy the Church, for it is the Church of God, and the Lord has said that nothing shall overthrow it."

Then the angel went back to heaven. Alma was so weak that he could not stand upon his feet. He had also lost his speech and could not speak. The sons of Mosiah lifted him up and carried him to the home of his father. They told Alma's father all that had happened. Alma's father gave thanks and praise to God for hearing and answering the prayers he had offered up in behalf of his wayward son.

Alma's father and certain priests of the Church fasted and prayed that Alma might be healed. The Lord heard their prayers and accepted of their fasting, and the young man was healed. He became a great missionary, and was the means in the hands of the Lord of saving many souls.

Questions: What was the cause of the sorrow in Alma's home? Who were Alma's companions? What happened one day when Alma and the sons of Mosiah were going to a certain place to try to destroy the Church? Why had the angel been sent to them? What did the angel tell Alma? What happened to Alma? How was he healed? What good work did he do afterwards?

Testimonies: Lead the children to tell of their belief in prayer, and of answers they may have received to their prayers.

Song: Second verse of opening song.

Prayer, in concert, led by a member of the class.

LESSON 21—WILLING AND FAITHFUL SERVICE REWARDED.

Song: First and second verses of "Put Your Shoulder to the Wheel" (Deseret Sunday School Songs, No. 178), led by one of the pupils.

Prayer, in concert, led by member of the class.

Memory Gem: "They that turn many to righteousness shall shine as the stars forever and ever."

The song says, "The Church has need of—" What kind of men? What do we mean by *willing* men? What does the Church need men for? And the Church needs *willing* women, too. What for? I think I know what every boy in this class wants to be when he grows up. (A missionary.) What do our missionaries do? How do they feel when people believe their testimonies and join the Church? What has the Lord said concerning those who turn many to righteousness?

I am going to tell you about a great missionary work that was performed by the sons of Mosiah, the young men whose conversion you heard about last week. Some time after their conversion the sons of Mosiah requested their father to give them permission to go to the land of Nephi and preach the Gospel to the Lamanites. They wanted to do this in order that the Lamanites might be made partakers of the same blessings that they were enjoying. Mosiah prayed to the Lord concerning the matter, and the Lord said to him, "Let them go, up, for many shall believe on their words, and they shall have eternal life; and I will deliver thy sons out of the hands of the Lamanites."

This promise, made by the Lord, gave joy and encouragement to Mosiah and his sons. The day for the young men's departure came. They were joined by a number of faithful companions, and the little band of missionaries went forth to labor for the salvation of the Lamanites.

That was one of the hardest missions ever undertaken by mortal man. The Lamanites were wild and wicked people. They took delight in murdering the Nephites and in stealing their sheep and cattle and grain. They did not

know anything concerning the true God, but worshiped idols. The Lord, however, had made a promise to the Lamanites. He said that if they would repent of their sins and come unto Him He would bless them and give them a knowledge of the true plan of salvation.

When the sons of Mosiah and their companions reached the land of Nephi they separated, each going to the place assigned him by Ammon, who was in charge of the company. Ammon chose as his field of labor the land of Ishmael. As soon as he entered the land he was arrested by Lamanite guards, who bound him and took him to prison. He was later brought before King Lamoni, who asked him if he were desirous of living with his people, the Lamanites. Ammon said he would be pleased to do so for a time, and that he might stay with them the rest of his life.

This pleased the king, and he ordered his guards to release Ammon. Lamoni told Ammon he would like him to marry one of his daughters, but the missionary respectfully declined. He told the king, however, that he would be his servant, and his offer was promptly accepted.

Think of the son of a Nephite king becoming a servant of a Lamanite king. Perhaps you think that was a strange thing for Ammon to do, and it was; but it was the right thing, as you will agree when you hear what took place a little later.

One day Ammon and a number of other servants of King Lamoni took their master's sheep to a certain place to water them. Soon after they had reached the place a party of Lamanites came with their flocks. The latter began at once to make trouble for the king's servants by driving their sheep away and scattering them.

That was a very serious matter. The same thing had happened before, to other servants of the king, and when they returned and told Lamoni he became very angry with them and ordered them to be put to death. So, fearing that a similar fate might befall them, the servants who were with Ammon began to cry piteously. Ammon now saw an opportunity for him to exercise his power, and he did so with good effect. He told his fellow-servants to dry their tears and that he would help them to get the sheep together. He

did so, and again the Lamanties began to drivè them off.

Then Ammon told his companions to look after the flock while he taught their enemies a lesson. He had not the least fear, for he remembered the promise which the Lord had made to his father. (What was the promise?) The Lamanites laughed when they saw one man coming to attack them. But their laughter was turned into mourning when they saw six of their number lying dead upon the ground. With simple sling and stones Ammon fought his opponents single-handed, and, as I have said, slew six of them.

Seizing heavy clubs, a number of Lamanites rushed at Ammon to kill him; but he was too smart for them. He grasped his sword and wielded it with such skill that he slew their leader and also cut an arm off every man who raised his club against him. His opponents fled in terror. Ammon returned to his companions and assisted them in watering the king's flock.

When King Lamoni heard what Ammon had done he was greatly astonished, and exclaimed, "This is the Great Spirit, and he has come down at this time to preserve your lives, that I might not slay you as I did your brethren." "Where is Ammon?" the king asked, and when he was told that he was taking care of the king's horses he said, "Surely there has not been any servant among all my servants that has been as faithful as this man; for even he doth remember all my commandments to execute them."

Lamoni sent for Ammon. He told him he had heard of the wonderful thing he had done, and asked him if he were the Great Spirit. Ammon answered that he was not, that he was simply a servant of the true and living God. He told the king that he had not slain the Lamanites by his own power, but by the power which God had given him. The king requested Ammon to tell him about the true God. Ammon did so, and also explained to him the gospel, telling the king how he could obtain forgiveness of his sins and at last be saved in the kingdom of God.

The king and queen of the Lamanites believed the things which Ammon told them, and they and many of their people were converted and were baptized. The Lord be-

stowed great blessings upon them. King Lamoni was given a vision, in which he beheld the Savior, and a number of others saw angels and conversed with them. Then Ammon organized a branch of the Church among the Lamanites, and he had great joy in the fruits of his missionary labors.

Questions: Why was Ammon not afraid to fight the Lamanites? What did King Lamoni say concerning Ammon? Who did he think Ammon was? What did Ammon tell him? What was the result of Ammon's missionary labors? What blessings did the Lord bestow upon the Lamanites? How did Ammon feel? What has the Lord said concerning those who turn many to righteousness?

Testimonies: Lead the children to tell of ways in which they can act as little missionaries.

Song: Second verse of opening song, led by a member of the class.

Prayer, in concert, led by one of the pupils.

LESSON 22—TITHING.

The aim of this lesson is to create in the hearts of the children a desire to help in the carrying on of the work of the Lord by the paying of tithes and offerings.

Song: First verse of "Jesus Bids Us Shine" (Deseret Sunday School Songs, No. 183), led by a member of the class.

Prayer, in concert, led by one of the pupils.

Memory Gem: "If ye love me, keep my commandments."

Some one has said: "What we don't help we hinder." I will try to explain to you what this means. One day, some time ago, a man was seen coming out of a field with a wagon filled with sod. The horses attached to the wagon were rather light. When the wagon came out of the field it stuck in the ditch and the horses were unable to pull it out. Two strong men came along and put their shoulders to the wheel. But, even with this help, the horses could not pull the wagon out of the ditch. In a little while a third man came upon the scene. He added his strength to that of the

other man, and, with the assistance of the third man, the horses were able to pull the wagon out.

Now, you all know what was needed to get the wagon out of the ditch? Yes, the help of another man. Two men were not enough; it required the assistance of a third. But supposing the third man had refused to help in getting the wagon out, what then? Why, he would have helped to keep it in. So you see the man spoke the truth when he said: "What we don't help we hinder."

Now, there is something I want to say to you boys and girls. It is this: The Lord has a work for every one of you to do. It is a work that no others can do. No other people can do your work. The work the Lord has for each of you to do is to assist in the building up of His Church and kingdom in the earth. And if any of you should fail in this work, then the work of the Lord would suffer to a certain extent. One of the ways in which you can assist in the work of the Lord is—when you grow older and begin to earn money—by paying your tithing and fast offerings.

Supposing a man decided to build a large, beautiful home in this ward, what is one of the chief things he would need? (Money.) What would he have to have money for? (To buy the material and pay the workmen.) And if the man hadn't the money he couldn't build the house.

Well, just as money is necessary for the building of a house, so the Church needs money to carry on the work of the Lord. Temples and meeting houses have to be built and kept in good condition; a great deal of money is required for missionary work; many thousands of dollars have to be spent each year in Church School education, and the poor of the Church have to be taken care of and provided for. You see this Religion Class Lesson Book. Well, each year the Church sends out thousands of these books to the teachers, free of charge. Hundreds of dollars are required to print and mail these books. And there are many other ways in which the Church has to spend a great deal of money.

The Lord told the Prophet Joseph Smith how money was to be obtained to carry on His work. The Lord gave a commandment that all members of the Church who earn

money shall pay one-tenth of their earnings to the Church. If a man earns one hundred dollars, the Lord expects him to pay ten dollars tithing; if he earns ten dollars, the Lord requires him to pay one dollar. And all good, faithful members of the Church observe this law.

The Lord has promised to bless all those who observe and keep the law of tithing. Their names will be written in the books of the Church, the faithful tithe-payers will be permitted to go to the holy temples, and the Lord will bless them with His Holy Spirit, which will give them great joy.

I will tell you how a man was blessed through paying a full tithing. He was a sheep man. One year, when he had sold his wool, he went to the bishop and gave him a check for a large sum of money. He said: "Bishop, do you consider that a good, honest tithing?" The bishop looked at the man and said: "Brother —, I do not know. You are the one to decide." Then the bishop placed his hand over his heart and asked: "Brother, how do you feel in your heart?" The man went home, but he did not feel happy. The words spoken by the bishop worried him. He had not paid a full, honest tithing. The next morning he wrote out another check for one hundred dollars and took it to the bishop. The bishop gave him a receipt for the amount. Then the man placed his hand over his heart and said: "Now, bishop, I feel all right here."

That is the way we feel when we keep the commandments of the Lord.

Questions: What is required to carry on the Lord's work on earth? How is the money obtained? How did the Church learn about the law of tithing? What blessings has the Lord promised to those who faithfully observe this law? What blessing did the man receive after he had paid a full tithing? Tell of some of the ways in which the Church spends the tithes of its members.

Testimonies. Along lines of lesson.

Song: Second verse of opening song, led by one of the pupils.

Prayer, in concert, led by a member of the class.

LESSON 23—FAST OFFERINGS.

If possible, have a picture of Salt Lake Temple, and, at the proper time, show it to the class.

Song: First verse of "Jesus Bids Us Shine" (Deseret Sunday School Songs, No. 183), led by one of the pupils.

Prayer, in concert, led by a member of the class.

Memory Gem: "The Lord loveth a cheerful giver."

How many of you have seen the Salt Lake Temple? On the top of the Temple there is a figure of an angel, blowing a trumpet. Whom does the angel represent? (The Angel Moroni, who delivered the plates of the Book of Mormon to Joseph Smith.) Do you know the length of time that was required to build the Temple? (Forty years.) The Temple is a holy place. It is called The House of the Lord. At the dedication of the Temple angels were seen in the sacred building. This was a sign that the Lord had accepted of the Temple and that He was pleased with those who had erected it.

I am going to tell you about a boy who helped build the Temple in Salt Lake. He lived with his parents in the old country. He was a member of the Church. One evening two Latter-day Saint missionaries called at the boy's home and spent two very pleasant hours with the family. One of the missionaries had a picture of the Salt Lake Temple, in the course of erection. The missionary showed the picture to the boy and said: "James, that is the Lord's house, which the Prophet Isaiah said would be established in the last days in the top of the mountains."

James looked at the photograph, then he said to himself: "I would like to help build the Temple."

Some years later James came to Salt Lake City. He got work, and had saved ten dollars when a call was made upon the members of the Church for a special donation to the Temple fund. Fast meetings were held in all the wards, and James attended the meeting in his ward. When the collector came round taking the names of the donors and the amount of their subscription, James said: "I will give ten dollars, all the money I have." And thus the desire of

James' heart was granted—he had the privilege of helping build the Temple. Now when he passes the sacred building he feels very happy in the thought that he placed at least one stone in the Holy House, and his joy and happiness is far greater when he enters the Temple and partakes of the blessings bestowed within its sacred portals.

On fast Sundays, when we give our fast offerings to the Bishop, we feel happy in the thought that our donations, small though they be, will bring blessings to the poor and needy.

Have children repeat the following: "He that giveth to the poor lendeth to the Lord."

Questions: What prophecy did Isaiah make concerning the building of a Temple? How has the prophecy been fulfilled? How did James feel when he saw the picture of the Temple? How did he help in the building of the Temple? James feels that he has been greatly blessed by contributing to the building of the Temple. How? How can we help the poor and needy? What blessings will come to us for so doing?

Testimonies: Along the lines of the lesson.

Song: Second verse of opening song, led by a member of the class.

Prayer, in concert, led by one of the pupils.

LESSON 24—WILLING OBEDIENCE.

Song: First verse of "I'll serve the Lord While I am Young" (Deseret Sunday School Songs, No. 159), led by a member of the class.

Prayer, in concert, led by one of the pupils.

Memory Gem: "If ye be willing and obedient, ye shall eat the good of the land."

Why should children obey their parents? (Because the Lord has commanded them to do so. Children are indebted to their parents for their existence on earth, for home, food, clothing, care, and many other blessings.) How do parents feel when their children obey them willingly? How do the children feel? How do parents feel when their children do

not obey them? Do children feel happy when they disobey their parents? Why not?

A short time ago I saw a young girl in Idaho do something which made me feel proud of her. And I know her father and mother felt proud of her, too. It was Sunday afternoon. A number of girls were sitting in an automobile. The young girl of whom I speak was one of the party. They all seemed very happy. They were going to take a drive into the country. The young girl's father and mother happened to come down the street just as the young people were ready to start. The father called to his daughter: "Clara, I wish to speak with you."

"Excuse me, girls," said Clara. "I will be back in a minute."

When the girl reached the side of her father, the good man said: "My daughter, your mother and I would rather you wouldn't go auto riding today."

These words caused Clara to turn pale. I could see that she had met with a great disappointment. She was looking forward to a delightful ride with her companions into the country. Now, she must give it up.

But it did not take Clara long to decide what she should do. She has always been a good, kind, loving, obedient girl. So she looked up into her father's face and said: "Father, if you and mother do not want me to go I will not go." Then she said to her companions: "Girls, please excuse me, I cannot go this afternoon."

A little later I sat in the parlor of the girl's home. She sat on a chair opposite me. I said to her: "Clara, you made me feel very happy this afternoon when you gave up your auto ride in compliance with the wishes of your parents. I am proud of you."

Then she looked up and said: "My parents love me. They have always been good and kind to me. If I had disobeyed them this afternoon I would have made them very unhappy, and I would have been unhappy, too."

What do you think of Clara? Do you think all the other girls would have acted as Clara did? Why not? Why did Clara obey her parents so willingly? (She had always been obedient to them.) What would have been the result

if Clara had disobeyed her parents? (She and her parents would have been unhappy.) And the Lord would have been displeased with Clara. Why? (Because she would have broken one of His commandments.)

It is a serious thing for children to disobey their parents, and it is a still more serious thing for people to disobey the Lord. When we obey the Lord we are entitled to His blessings. When we disobey Him we forfeit our right to His blessings. The Lord told His people in former days that if they would be willing and obedient they would eat the good of the land. I am going to show you how the Lord fulfilled His promise.

You have all heard of the Prophet Lehi. This good man and his family lived in Jerusalem 600 years before the birth of Jesus. Lehi had lived in Jerusalem all his life. Now, the people of Jerusalem had become very wicked. They would not obey the Lord. They did just as they pleased. But the Lord was very patient with them and merciful to them. He sent prophets to them, to preach repentance to them, and to try to persuade them to turn from their evil ways. But they would not listen to the prophets. They made mock of them, stoned them, and cast some of them into prison.

Lehi knew how wicked the people were. He knew also that the Lord would punish them if they would not cease doing evil and do that which is right. Lehi went to a retired place, and there he prayed with all his heart in behalf of the people of Jerusalem. Now, what do you think happened? The Lord spoke to Lehi. He commanded him to go among the people and to preach repentance to them.

This was not an easy thing for Lehi to do. He knew that the people were very wicked. He knew the shameful way in which they had treated the prophets which the Lord had sent to them. He did not have any assurance that they would treat him better than they had treated the other prophets. Perhaps they would put him to death. But notwithstanding all he might be called upon to suffer, notwithstanding he might lose his life, Lehi willingly obeyed the Lord. He went out among the people and preached repentance to them. And they treated him just as they had treated the other

prophets—yes, they even tried to take his life. But the Lord was His servant and protected him.

Then the Lord commanded Lehi to do another very hard thing. Lehi owned a beautiful home in the city of Jerusalem. It was elegantly furnished. Lehi was also a rich man. He had a great deal of gold and silver, and many precious things. Well, the Lord told Lehi to leave his home and all his riches and to take his family and go into the wilderness. The Lord told Lehi that in a short time Jerusalem would be destroyed, many of the people would be put to death, and many others would be taken as captives to Babylon. All these things would happen because of the wickedness of the people. The Lord promised to lead Lehi and his followers to a “choice land above all other lands.” Do you know the land to which the Lord referred? Yes, it was the land of America.

When the Lord told Lehi to leave his home and all his riches and to go into the wilderness, the prophet never once murmured. He willingly did as the Lord commanded him, for he knew that the Lord always does right. Lehi and his family traveled eight years in the wilderness. They passed through many trials and hardships, but at last they reached the promised land. They rejoiced and gave thanks to the Lord. They sowed seed of all kinds, and they raised splendid crops. They found many animals in the land, also an abundance of gold and silver. So you see the promise of the Lord was fulfilled when He said: “If ye be willing and obedient, ye shall eat the good of the land.”

But what about the wicked and disobedient people who remained in Jerusalem? The Lord permitted their enemies to come upon them; their city was destroyed, many of them were put to death, and many others were taken away captives to Babylon.

And while these people were suffering as captives in a strange land Lehi and his people were living in a land of liberty, a land of plenty.

Now, this is just like what it will be at the last day. The willing and obedient—those who love the Lord and keep His commandments—will dwell in peace and happiness in the kingdom of heaven, while the wicked and disobedient

will be banished from the presence of the Lord, and will have to dwell in a place of misery, a place of torment.

Questions: What was the difference between Lehi and the people of Jerusalem? How had the people of Jerusalem treated the prophets? What did the Lord command Lehi to do? (Go among the people and call them to repentance.) How was Lehi blessed because of his willing obedience? How were the people of Jerusalem punished because of their disobedience? What will be the condition of the righteous at the last day? Of the disobedient?

Testimonies.

Song: Same as opening, led by a member of the class.

Prayer, in concert, led by one of the pupils.

LESSON 25—VALUE OF KNOWLEDGE.

Song: First verse of "Jesus Once was a Little Child."
(Primary Song Book, No. 16.)

Prayer, in concert.

Memory Gem: "Seek ye out of the best books words of wisdom."

One day when Jesus was talking to His disciples, He said to them: "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Have children repeat this in concert two or three times.) I think Jesus meant by this that the disciples should try to be as good on earth, as their Heavenly Father is in heaven. The Lord does not require as much from a Deacon as He does from a Bishop, but He expects a Deacon to perform as faithfully the duties of a Deacon as He expects a Bishop to perform the duties pertaining to his office. Don't you think so? (Let the children express their opinions.)

Lead the children to tell of some of the wonderful things which God has done—the creating of the heavens and the earth, and of all things that are in the earth, also man, in His own likeness and image.

There are many great men in the world today, and they, because of their great wisdom and knowledge and power, are able to do wonderful things. But they will have to gain

a great deal more knowledge before they become like God.

I will tell you how we can become like God—by gaining wisdom and knowledge and by becoming wiser and better day by day. Let me give you an illustration:

One day a man came out of his home and found his little son and another boy "playing telephone." Each boy had an empty tin can in his hand, with a piece of paper tied round one end of the cans. There was a string through the centre of the paper reaching from one can to the other, and the boys were talking to each other as if they were talking through a telephone. As the father looked at his son he said to himself: "What a great gulf there is between that boy and Edison! But," said he, "there was a time when Edison did not know any more about electricity than my boy knows. The gulf between my boy and Edison is the gulf of years and knowledge. By reading, studying, working my boy may become as great a man as Edison."

Another illustration: A small boy got some mud and water and made a little pond. Then he got pieces of stick and began to sail them on the pond as if they were ships on the ocean. Now, think of the great difference there was between this boy and the man who built the Panama Canal. Yet there was a time when the builder of the Panama Canal knew no more than the boy who was floating the sticks on the little pond. How could the boy become like the man who built the great canal? By doing what the man did—reading, studying, working.

And in much the same way man can become like God. By faith and prayer and study and work we can become like our Father in Heaven. Today we sang the song, entitled, "Jesus Once Was a Little Child. (Have the children repeat the following in concert):

"Jesus once was a little child,
A little child like me,
And He was pure and meek and mild,
As a little child should be.
So, little children, let you and I
Try to be like Him, try, try, try."

Show the children how Jesus grew in wisdom and knowledge until He became like His Father in Heaven. And as God helped Jesus to become like Him, so He will help us to become like Him, for He is our Father as well as the Father of Jesus.

Questions: What did Jesus say to His disciples? What was the difference between the boys who were "playing telephone" and Mr. Edison? How did Jesus become like His Father in Heaven? How may we become like God? To whom should we appeal for help? Why appeal to God?

Testimonies: Along the lines of the lesson.

Song: Second verse of opening song.

Prayer, in concert.

LESSON 26—VALUE OF KNOWLEDGE.

Song: First verse of "O How Lovely Was the Morning" (Deseret Sunday School Songs, No. 41), led by one of the pupils.

Prayer, in concert, led by a member of the class.

Memory Gem: "Ask and ye shall receive, seek and ye shall find."

Who is this Joseph of whom we have been singing? What do we mean by a "shady woodland?" For what purpose did Joseph go to the grove? I will read the second verse of the song:

"Humbly kneeling, sweet appealing—
'Twas the boy's first uttered prayer—
When the powers of sin assailing
Filled his soul with deep despair,
But undaunted still, he trusted
In his Heavenly Father's care."

This verse tells us that when Joseph went to the grove he knelt down and began to pray. Who did he pray to? What did he pray for? And while Joseph was praying he was almost overcome by the power of the evil one. His soul was filled "with deep despair." Did Joseph give up—

did he give way to the powers of darkness? No, he did not. He still trusted in his Heavenly Father. He could not speak, but he prayed in his heart.

Now you will hear what happened:

“Suddenly a light descended,
Brighter far than noonday sun,
And a shining, glorious pillar
O’er him fell, around him shone,
While appeared two Heavenly Beings—
God the Father and the Son.”

What happened when the pillar of light descended from heaven? (Joseph was set free from the power of the evil one.) Whom did Joseph see in the midst of the pillar of light? And the Father pointed to the Son, and said:

“‘Joseph, this is my Beloved,
Hear Him!’ oh, how sweet the word!
Joseph’s humble prayer was answered,
And he listened to the Lord;
Oh, what rapture filled his bosom,
For he saw the living God.”

What did the Father say to Joseph? What question did Joseph ask the Lord? (Which of all the churches was the true church and which he should join.) What answer did the Lord give to Joseph? (He told him that all the churches were wrong, and that he should not join any of them.)

Now, I desire to point out to you the great knowledge Joseph Smith obtained that morning. He learned that there is great power in prayer. He learned that God will hear and answer the earnest prayers of His children, he learned that Jesus Christ is the Son of God; he learned that all the churches in the world at that time were wrong—they did not teach the true Gospel. And this knowledge has gone into the world and many people have learned the same great truths that Joseph Smith learned that day in answer to his prayer. What does our memory gem say? “Ask

and ye shall receive, seek and ye shall find." Now we know that that is true.

Have you ever heard of the Angel Moroni? Moroni was a great prophet who lived in this country many, many years ago. His father wrote a history of the Nephites and the Lamanites, the ancient inhabitants of America. A short time before he died Moroni took the history his father had written to a hill, called Cumorah, and there he hid it in a stone box, as the Lord had commanded him. This precious history was kept hidden in the earth for hundreds of years.

At last the time came when the Lord decided that it should be brought forth. So He sent the Angel Moroni to Joseph Smith, to tell him about the sacred history that was hidden in the hill Cumorah. Joseph went to the hill and the angel showed him the plates on which the history was written. But Moroni would not let Joseph take the history at that time. He had to wait four years. At the end of the fourth year the angel delivered the plates to Joseph, and Joseph, by the gift and power of God, translated the writing on the plates into English. When Joseph had finished the work of translating the plates, the history was printed and bound into books. It is called The Book of Mormon. (Show the children a copy of the Book of Mormon.) This book is full of knowledge—knowledge of God and of His Son Jesus Christ, and also of the true Gospel. I am going to tell you just a little bit of the knowledge that is in the Book of Mormon.

The book tells us about a man named Lehi. Lehi was a good man, a prophet of the Lord. He was greatly blessed of the Lord. The Lord showed Lehi many wonderful things in dreams and visions. One of Lehi's sons was named Nephi. He was a good man. He loved the Lord. He also loved to hear about the wonderful things which the Lord had done. Lehi told his family about the things which the Lord had shown him in vision. Nephi felt that he, too, would like to see the things his father had seen. So one day while Nephi was sitting alone, thinking about the visions of his father, he was carried away by the Spirit of the Lord to a very high mountain. There he was given a number of glorious visions. He was shown Mary, the mother

of Jesus; he was shown Jesus, the Savior of the world; he saw John the Baptist, and beheld the Baptist baptize the Lord in the river Jordan; he saw Jesus and His disciples laboring among the people, teaching them the Gospel, and healing the sick and afflicted; and finally he saw Jesus taken by wicked men and put to death upon a cross. All of these things Nephi saw in vision hundreds of years before they took place.

Think of the great knowledge that Nephi obtained from God. He knew these things just as well as people knew them after they had happened. Nephi told his people the wonderful things the Lord had shown him in vision, and thousands were made glad when they heard of the glorious things which the Lord was going to do. Nephi wrote an account of his visions in his history, and today we can read about them in the Book of Mormon, and the knowledge we receive from them makes us very happy.

Questions: Who was Moroni? What did he do during his lifetime? Where did he hide the history? What was written on the plates? We have the history today. What is it called? Who was Nephi? What had he learned from his father? What was shown to Nephi in visions? How are we benefitted by Nephi's visions?

Testimonies.

Song: Same as opening.

Prayer, in concert, led by a member of the class.

LESSON 27—HOW THE ANCIENT INHABITANTS OF AMERICA LEARNED ABOUT JESUS.

Song: First verse of "Dear to the Heart of the Shepherd" (Deseret Sunday School Songs, No. 295), led by a member of the class.

Prayer, in concert, led by one of the pupils.

Memory Gem: "Other sheep I have which are not of this fold."

Are there two members in this class who belong to the same family? Your parents love both of you. They provide each of you with food and clothing. Would your parents

be just if they dressed one of you in silk and the other in poor, shabby clothing? Would they be just if they sent one of you to school, to get an education, and kept the other at home, to do housework? If one of you were away from home, in another part of the country, what would your parents do? (Think often about the absent one and write to him.) And if some one was going to the same place in which you were staying, what, do you think, your parents would do? Do you think the Lord is as kind and as just as your parents are?

On one occasion Jesus said to His disciples (have children repeat): "Other sheep I have which are not of this fold." But this is not all He said. He told His disciples He would go to these people also, and that they would hear His voice. Would you like me to tell you who the "other sheep," or people, are to whom Jesus referred? I will tell you.

Long before Jesus was born there were many people—hundreds of thousands—living in this land (America). They were divided into two classes. One was called Nephites, the other Lamanites. The Nephites were "a white and delightful people;" the Lamanites were dark-skinned, dirty, idle and ignorant.

At the time of which I am going to tell you, many of the Nephites were not living as the Lord desired them to live. Because of their riches they had become proud. They dressed themselves in costly clothing and looked with contempt on the poor. Their hearts were set upon the things of the world and not upon the things of God. These people were on the highway to destruction. But God did not want them to perish in their sins, He wanted them to turn from their evil ways and to learn about His beloved Son who would soon come into the world.

There was, among the Lamanites, a man named Samuel. He was a godly man. He loved the Lord and kept His commandments. And the Lord loved Samuel and chose him to be a prophet to the Nephites. The Lord told Samuel to go among the Nephites and to plead with them to repent of their sins. Day after day the voice of the prophet was heard among the Nephites, crying repentance, and telling the people concerning wonderful things which would shortly

come to pass. Standing on the top of a wall, so that many people could see and hear him, Samuel prophesied of a great event which he said would take place five years from that time. It would be the greatest event of which they had ever heard—the birth of Jesus, the Savior of the world. He told the people about certain signs which they would see at the time of the Savior's birth. When they saw the signs they might know that the Son of God had come into the world to redeem mankind from sin and death.

These were some of the signs: Samuel said that the night before Jesus would be born there would be no darkness at all; the night would be just as bright and clear as the day had been; he also said that a new star, one that had never been seen before, would appear in the heavens.

Then Samuel prophesied concerning the Savior's life. He said the Lord would be despised and rejected by men. He also told them about the Lord's death and resurrection. He said that at the time Jesus would be put to death neither the sun, moon nor stars would give their light, and that in this land there would be continuous darkness for three days and nights. There would also be terrible tempests, and earthquakes which would cause mountains to fall and cities to be destroyed.

Then the warning voice of the prophet was heard again, calling upon the Nephites to repent of their sins, that they might escape the judgments of God. You will be glad to learn that many of the people who heard Samuel believed what he said. They repented sincerely of the evil things they had done, were baptized for the remission of their sins, and became members of the Church of Christ.

Five years passed by. The time had now come for the fulfillment of the first part of Samuel the Lamanite's prophecy—the time for the Savior to be born. Then the wicked and unbelieving among the Nephites said the time had passed, that the signs had not appeared, that Samuel was a false prophet, and that all who believed in him should be put to death. They set a certain day, and said if the signs did not appear that day all the Nephites who believed the prophecies of Samuel would be killed.

Among the faithful was a man named Nephi. He be-

lieved all that Samuel the Lamanite had said. The day before the one set apart by the unbelievers Nephi went out and prayed for hours in behalf of his people. Then the voice of the Lord came to him, saying, "Be of good cheer, for behold the time is at hand, and on this night shall the sign be given, and on the morrow come I into the world."

His heart filled with joy and gladness, Nephi returned and told the good news to his people, and they rejoiced and praised the Lord. To the great astonishment of all the unbelievers that night the signs were given—there was no darkness, but the night was just as bright as the day, and a new star appeared in the heavens. Then many of the wicked fell on the ground, being overcome with fear, because of their iniquities. The spirit of repentance came upon many of them, and they were baptized and became members of the Church.

Questions: What work did the Lord call Samuel the Lamanite to do? What did Samuel tell the people would take place five years from that time? What signs were to be given at the time of the Savior's birth? What have you to say concerning the fulfillment of Samuel's prophecy? So you see how the ancient inhabitants of America learned about the birth of Jesus.

Testimonies.

Song: Same as opening, led by one of the pupils.

Prayer, in concert, led by a member of the class.

LESSON 28—HOW THE ANCIENT INHABITANTS OF AMERICA LEARNED ABOUT JESUS.

Song: First verse of "Dear to the Heart of the Shepherd" (Deseret Sunday School Songs, No. 295), led by one of the pupils.

Prayer, in concert, led by a member of the class.

Memory Gem: "Other sheep I have which are not of this fold."

Review previous lesson.

I am going to tell you today how the ancient inhabitants of America learned more concerning the Lord Jesus Christ.

Samuel the Lamanite, you will remember, told the Nephites concerning terrible things that would happen in this land at the time of the crucifixion of Jesus. He said that at the time of the Savior's death neither the sun, moon nor stars would give their light, and that there would be continuous darkness for three days and nights. There would also be terrible tempests, and earthquakes which would cause mountains to fall and cities to be destroyed.

Nearly forty years after Samuel the Lamanite had made his prediction the terrible things of which he had spoken took place. For three days and nights the whole land was enveloped in darkness. So great was the darkness that it was impossible for anyone to strike a light or kindle a fire. Then a frightful storm burst forth, the like of which had never been seen in the land. Thunder shook the earth and lightning set fire to many cities. Mountains fell, cities were buried, and others sank in the depths of the sea.

This terrible destruction took place at the time the Savior was put to death on the cross outside of Jerusalem. It had come upon the people as a punishment for their sins, just as Samuel the Lamanite had predicted. Then followed a time of weeping and mourning among those whose lives had been spared. In anguish of soul they cried, "O, that we had repented before this great and terrible day, and had not killed the prophets and cast them out. Then none of these things would have come upon us."

In the midst of their heart-rending lamentations a voice was heard from heaven. It was the voice of Jesus. "Behold," said He, "I am Jesus Christ, the Son of God. I created the heavens and the earth, and all things that in them are." The Savior told the Nephites that He had finished the mission His Father had given Him. He told them to repent and to be baptized, promising them, if they would do so, a remission of their sins and the gift of the Holy Spirit.

The words of the blessed Redeemer brought peace and consolation to their souls. They repented of their sins and were baptized, and they began again to enjoy the blessings of the Lord.

One day soon after this a large company of Nephites were assembled at the temple in the land Bountiful. They

were talking about the terrible things that had happened. Suddenly they were startled by a voice speaking to them out of heaven. It was neither a loud nor a harsh voice, but it thrilled the hearts of all who heard it. The voice was heard twice, but no one understood the words that were spoken.

As the people stood looking up towards heaven, the voice spoke to them again, and this time they understood the heavenly message. It was the voice of God. "Behold," said He, "my beloved Son, in whom I am well pleased, in whom I have glorified my name; hear ye Him."

At that moment the heavens were opened and a glorious Being, clothed in a robe of spotless white, descended and stood in the midst of the people. Every eye was turned upon Him. He stretched forth His hands and there was perfect silence. Then He addressed the people, saying, "Behold, I am Jesus Christ whom the prophets testified shall come into the world."

The people listened with great interest while He told them of the mission He had performed and of the cruel death He had suffered upon the cross. He showed them the wounds the nails had made in His hands and feet and which the spear had made in His side. He invited the people to come forward, one by one, and feel the prints of the nails and the mark of the spear.

They all did so. Then with united voice they exclaimed, "Hosanna! blessed be the name of the Most High God." And they fell down at the feet of Jesus and worshiped Him.

Questions: Tell me some of the terrible things which Samuel the Lamanite told the Nephites would take place at the time of the Savior's crucifixion. Why did the Lord permit these calamities to come upon the people? What did those who were spared say? Who spoke to them from heaven? Relate what happened at the temple in the land Bountiful. What did Jesus tell the people to do?

Now you know how the ancient inhabitants of America learned about Christ their Savior.

Testimonies.

Song: Same as opening, led by a member of the class.

Prayer, in concert, led by one of the pupils.

LESSON 29—THE SACRAMENT.

The aim of this lesson is to teach the children to look with reverence upon the emblems of the body and blood of our Lord and Savior Jesus Christ.

Song: First and second verses of "How great the wisdom and the love" (Deseret Sunday School Songs, No. 115), led by one of the pupils.

Prayer, in concert, led by a member of the class.

Memory Gem: "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you."

What would happen to us if we were kept without food for a great length of time? Yes, we would die. And we would die if we were kept for a great length of time without water. Many people have lost their lives because they could not get food to eat. And many men have perished while crossing deserts because they could not get water. So you see it is necessary for us to have food and drink in order to sustain our mortal bodies.

Now, you all know that in each of us there is an immortal spirit. The body clothes the spirit just as our clothing covers our bodies. Our spirits lived with God in heaven before they came to earth to dwell in our mortal bodies. When the body dies and is put away in the grave the spirit returns to God.

Our spirits have to be fed as well as our bodies. Just as we need food and drink to keep life and health in our bodies, so we need spiritual food to nourish our spirits.

Tell me some of the ways in which we can feed and nourish our spirits? (By singing songs of praise to God, by prayer, by reading the Scriptures, by going to Sunday School, Primary, Religion Class, and by going to meeting and partaking of the Sacrament.) If we did not do these things we would not be in a good condition spiritually—we would be spiritually dead. What did Jesus say to His disciples? (Have children repeat in concert the following: "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.") When people stop praying,

when they stop going to meeting and partaking of the Sacrament, then they die spiritually, just as Jesus said.

One day I was in a certain place. There was a number of little homes in the settlement. Some of the people who lived in the settlement had planted shade trees in front of their homes, but all the trees had died. I asked the people why the trees had died, and some of them answered, "We could not get trees to grow here." A few miles from that place I came to a little home, made of logs. I was somewhat surprised at seeing a number of young trees, in full leaf, growing in front of the home. When I arrived at the house I saw two little girls carrying water in small, tin buckets and pouring it round the trees. I said to the children, "Why, the people living in the settlement told me trees would not grow in this part of the country." One of the little girls said, "Trees will grow here if people will water them."

Now, you know why the trees died. They did not get water to nourish them. And you know why the other trees lived. It was because they were watered. Well, it is just the same with people. Those who attend faithfully to their religious duties, who go to meeting often and partake of the Sacrament, they have spiritual life, while those who do not do these things die spiritually.

The Lord has provided, in the Sacrament spiritual food for us, by which our souls are nourished. What do we mean by the Sacrament? What does the bread represent? Well, just remember when you take the little piece of bread that is given to you in the Sacrament, that it is an emblem of the body of the Lord Jesus, the body that hanged on the cross, that was slain for the sins of the world. What does the water represent? And when you drink the water that is given to you in the Sacrament, you should remember that it is an emblem of the precious blood of Jesus, the blood that flowed from His hands and feet and side when He gave His life to save us.

When Jesus came to the Nephites in this land He told certain disciples whom He had chosen to go and get some bread and wine. While the disciples were gone, Jesus told the people to sit down on the ground. They did so. When the disciples returned, Jesus took the bread they had brought

and broke it into little pieces. Then He blessed it and gave it to the disciples. He told them to eat of it and to then give it to the people. Then Jesus blessed the wine and gave it to the disciples. They drank of it, after which they gave it to the people assembled. Jesus told the people that the bread represented His body and the wine represented His blood. He commanded the Nephites to meet together often and to partake of the Sacrament in remembrance of Him. He told them that if they would do this He would always let His Holy Spirit be with them.

What should we do while the blessings are being asked on the bread and water? (Bow our heads and close our eyes.) Which hand should we use in partaking of the Sacrament? What should we think of when we eat the bread? What should we think of when we drink the water? What blessing has the Lord promised to give us if we partake of the Sacrament worthily?

Testimonies: Along lines of lessons.

Song: Second verse of opening song, led by one of the pupils.

Prayer, in concert, led by a member of the class.

LESSON 30—MEN WHO WERE GIVEN POWER OVER DEATH.

The aim of this lesson is to teach the children that in Jesus Christ there is centered all power.

Song: First verse of "We'll sing All Hail to Jesus' name" (Deseret Sunday School Songs, No. 107), led by one of the pupils.

Prayer, in concert, led by a member of the class.

Memory Gem: "All power is given unto me in heaven and in earth."

It was Jesus who said these words. No other man ever spoke like this. Why? From what Source did Jesus get His great power? And Jesus brought glory to His Father in Heaven by exercising His power, just as you bring honor to your parents by doing their will.

Lead the children to tell about some of the wonderful

works Jesus performed. (The turning of water into wine, healing the daughter of Jairus, feeding the multitude with five loaves and two fishes, stilling the tempest, raising Lazarus from the dead.)

But Jesus had power to do a far greater thing than heal the sick, or open the eyes of the blind, or raise the dead to life. He had power to raise Himself from the dead. No man has ever been able to do this. Then how did Jesus get such power? He got it from His Father. Who is Jesus' Father? Yes, God is His Father, and because God is His Father, and possesses all power, Jesus was able to raise Himself from the dead. He had power to lay down His life and He had power to take it up again. And as Jesus had power to raise Himself from the dead, so He has power to raise all men from the dead.

Jesus gave great power to His Apostles. Lead the children to tell about some of the things that were done by the Apostles. (The Apostles spoke with new tongues on the day of Pentecost, and 3,000 people were converted; Peter healed the lame man at the gate of the temple; he also raised Dorcas from the dead—Acts 9:36-42.)

You know, two of Jesus' Apostles were called Peter and John. One day Jesus said to Peter, "What do you desire of me? Ask what ye will and it shall be granted unto you." Peter answered, "Lord, I desire to come to you soon in your kingdom." The Lord said this was a good desire. Then the Lord turned to John and asked him what he desired. John answered, "Lord, I desire to tarry on the earth till you come in your glory, that I may bring souls to you." The Lord was pleased when He heard this. He said this was a better desire than the desire of Peter. Then He said to John, "Verily, verily, I say unto thee, because thou desirest this thou shalt tarry until I come in my glory, and shalt prophesy before nations, kindred, tongues and people." And thus the Apostle John was given power over death. He, with Peter and James, appeared to Joseph Smith and Oliver Cowdery, and ordained Joseph and Oliver to the holy Apostleship.

And now I will tell you about three men among the Nephites in this land who were also given power over death.

When Jesus appeared to the Nephites He chose from among them twelve men to be His disciples. One day these twelve men met together in fasting and prayer. While thus engaged the Lord appeared in their midst. He asked them what they would like Him to do for them after He had returned to His Father. Nine of them said the desire of their heart was that, after having filled their mission on earth, they might be permitted to go to the Lord in His kingdom. Jesus was pleased with their desire, and He told the nine disciples that when they had reached the age of 72 years He would take them to heaven to live in peace and happiness forever.

The Lord then turned to the three disciples who had not spoken. He asked them what they desired Him to do for them. They did not answer, for they were afraid to tell Him the desire that was in their hearts. But Jesus knew their thoughts. He told them they desired to have power over death, that they might live until He would come in His glory, and spend their days in the service of God. The Lord blessed them, and promised them that they should never taste of death, neither would they have any more pain or sorrow—except for the sins of the world. Then the heavens were opened, and the three disciples were caught up into heaven, where they saw and heard many wonderful things. Later they appeared again on earth and began to teach the people the things which the Savior had commanded them.

These three men were filled with the Spirit and power of God and death had no power over them. Several times people tried to kill them but they could not do so. They were put in prisons, but the prisons could not hold them. Three times they were cast into a fiery furnace, but the fire had no effect upon them; they came out unhurt. Twice they were thrown into dens in which there were wild beasts. Their persecutors expected to see them devoured at once, but, to their great surprise they played with the beasts just as a child plays with a lamb. We believe these men are still on earth. They are to minister among all nations without being known, and shall perform great and mighty works before the Lord shall come.

Questions: What did Jesus say to Peter and John? What was Peter's desire? What did John desire? Which was the best desire? What power did the Lord give to John? To whom did John minister in these latter days? What did Jesus say to the nine Nephite disciples? What power did He give to the three disciples? How did their enemies try to kill them? What can we learn from this lesson?

Testimonies: Lead the children to express desires to serve the Lord and to work for the building up of His Church and Kingdom on earth.

Song: Same as opening.

Prayer in concert.

LESSON BOOK
FOR THE
RELIGION CLASSES
IN THE
CHURCH OF JESUS CHRIST OF
LATTER-DAY SAINTS



FIFTH AND SIXTH
GRADES

PUBLISHED BY THE
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INTRODUCTION

ORGANIZATION OF THE RELIGION CLASSES.

The organization of the Religion Classes is much like that of other organizations in the Church; that is, there are general, stake, and ward officers.

The general organization comprises a superintendency of three, a secretary, and a board. This board holds a monthly session; at present it is on the first Wednesday afternoon of each month. Of the twenty-four persons on the present general board two are members of the First Presidency, nine are Apostles, and two are First Presidents of Seventy. The names of the General Board may be found after the title page of this outline of lessons.

The stake organization consists of a superintendent, two assistants, a secretary, and where necessary, a board of aids. The superintendent must be a man, and it is desirable that his assistants also be men, but the latter may be women. According to a recent action of the General Board of Education, the stake superintendent is a member of the Stake Board of Education. The Religion Classes being a part of the Church School system, the stake organization has always been closely connected with the Stake Board of Education. In practically all the stakes there are monthly union meetings, which are attended by stake and ward workers, and where plans are discussed and suggestions made for the general progress. Some stakes continue thus during the summer months when the classes are not in session, and this idea is warmly commended by the General Board.

The ward organization consists of a principal, who acts without assistants, and a corps of instructors. These may be either men or women. There are four departments to be conducted—the primary, which includes children found in the first two grades of the district school; the first inter-

mediate, which includes those in the third and fourth grades; second intermediate, pupils of the fifth and sixth grades; the advanced, which comprises those in the seventh and eighth grades. Of course, this division of pupils is only suggestive, though it will be found generally the most convenient; and the officers may make such other groupings, if necessary, as local conditions may require.

THE METHODS OF THE RELIGION CLASS WORK.

A Religion Class recitation takes the form of six steps. They are (1) singing, (2) prayer, (3) memory exercise, (4) a lesson on some practical aspect of duty with a view to establishing faith and right-living, (5) testimony-bearing, and (6) singing and the benediction. The class remains in session about thirty minutes in the primary grade and about forty minutes in the others. Of this time, the third and fourth steps occupy about twenty minutes, and the fifth step about five minutes—enough time, that is, for three or four children to bear their testimonies,—leaving the rest of the time to be divided among the other three steps.

The first step, as already stated, is singing. Each song is thoroughly learned by heart and its meaning explained to the children, if that meaning is not otherwise perfectly obvious. No musical instrument is used. The children lead the singing, one of them volunteering to stand before the class for this purpose. In this way all the members of the class obtain practice in pitching tunes and conducting. Such singing exercises as are needed in order to learn new songs or practice old ones, are taken here.

The second step is prayer. As in the first step, the teacher asks for volunteers to lead. The child who volunteers, comes before the class, utters the prayer in his own simple words, phrase by phrase, and the class repeats each group of words in concert. If the instructor cannot get anyone to volunteer to pray, he opens the class with prayer himself. But this is only at first, when the children are more or less diffident. In case the teacher offers the prayer he makes it short and simple so as not to discourage the efforts of the class.

The third step is a memory exercise. The passage to be learned is committed to memory in the class. Generally it has a close bearing on the lesson of the day. Some prefer to have the memory gem after the next step as a kind of summary of what has been learned, and there can be no objection to this where it is done with such specific purpose. The manner in which the memory gem is learned is generally this: The instructor gives as much of the quotation as the class can easily keep in mind, then they repeat the phrases; the teacher goes on to the next convenient group of words, which is likewise repeated by the class; then the two groups of words are given by the children; and so on till the whole passage has been learned. Of course, the teacher will have thoroughly learned the memory gem before coming to the class. In this step, therefore, the memory power of the children is trained, while it is most susceptible of discipline, and at the same time they are supplied with beautiful gems of thought which may be of inestimable service to them later in life. Matthew Arnold used to say that everyone should learn a few choice lines of poetry from the masters in order that he might have a standard by which to measure other poetry. This step in Religion Class is admirably adapted for such a purpose.

The fourth step contains the lesson proper. Here the subject-matter, the main thought, is developed, and accordingly demands the greater part of the recitation. There is no outside preparation required on the part of the pupils, except in the way of doing something practical between sessions of the class; there is no book preparation on their part. The lessons are made as concrete as possible, with plenty of narrative and illustrations, so that the interest of the children may be secured.

The fifth step is testimony-bearing. This is an outgrowth of the fourth. If one has done right, what is more natural than to testify to the good feelings one has experienced in doing it? The subject just discussed in the preceding step nearly always furnishes suggestions for proper testimonies. Of course, the children are not expected to testify that they know personally of the existence of God or the divine mission of the Prophet Joseph, though there have

been very young children that have done this from personal knowledge. Whatever the classes have themselves experienced, however remarkable or unusual, is legitimate material for testimony. The child has done something for his parents—made a sacrifice of personal interest for them;—this has resulted in a certain uplift of his feelings; accordingly, he may tell the class what that was and how well he felt about the action—a good testimony. Or he has been taught to pray and has received an answer to prayer; here is an opportunity for an expression of the incident and feelings. A testimony actually given by a boy in a Religion Class may be cited. He attended the public school. He found his lessons all very hard for him. Being a member of the Religion Class, he there was taught to pray over anything with which he had trouble. He prayed that the Lord would make his lessons easier, so that he might be able to carry them. And his testimony was that the Lord had answered his prayer. Generally the teacher is required “to kindle the fire,” so to speak, to arouse and direct the interest of the class in a few timely words. The children are quick to respond when they have been warmed.

The sixth step is a combination of the first and second steps—singing and the benediction. Sometimes part of a song is sung at the opening and the rest here. The manner of conducting this step is the same as that of the first.

One further thought may be put plainly. It is necessary for the teacher to do some hard thinking in order to present these lessons properly. Don't expect to find in books much of the material to be given your class. It is, on the contrary, to be found in your own experience and reflection, in the needs and the environment of the children you teach. Seek to become acquainted with the individual needs of your class, look into your own mind and heart and experience, and then, under the guidance of the Holy Spirit, endeavor to supply those needs. Take the subject of prayer, for instance. It would be the veriest folly to “read up” on this topic and present to a class the results of one's reading. The teaching would most likely be dry and labored beyond expression. It is rather a thing to think out for oneself. Besides, the subject is really not hard to develop after one

has thought much about it. What is prayer? What things should we pray for? To whom should we pray? Is there any definite way in which prayer is answered? What are the kinds of prayer? These and many other questions easily suggest material for several recitations. And so it is with other subjects in Religion Class.

But this does not mean that the teacher should not read and study much. As a rule, the wider the information of the teacher, the better off he will be for illustrative material; he will have a readier means of conducting an interesting recitation. What is meant is, that he should not read this, that, or the other article on any given subject and seek to present to his class just what he has read. His reading should first be absorbed into his own thought-material, digested thoroughly, and then it may be given out with the same effect as if it originated with him.

RELIGION CLASS MAXIMS.

The aim and object of this work is not so much to teach pupils to know as to lead them to do and to form proper habits of life. This thought should be constantly in the mind of the teacher.

Each of these lessons has for its purpose the forming of some religious habit. Bend all efforts in that direction.

These lessons are suggestive only. Watch the needs of your pupils and supply them if necessary by lessons of your own make.

To encourage the proper application of these lessons review at the beginning of each session the assignment of outside work given at last meeting.

All work outside of class should consist, not in the preparation of lessons, but in the practical application of truths learned.

Teachers, remember that the course is a training in practical works and habits and not merely the teaching of gospel lessons. Training in proper religious habits is the work of the Religion Classes.

Habits depend upon many successful repetitions of the same act. Therefore review much.

Character is the sum total of our habits of thought and action.

The religious habits of life should be well established in the years of childhood.

These lessons are not intended to be taught and passed, but to be practiced by teachers and pupils till they result in habit.

The principle of unity in these lessons is religious life, not logical relationship.

INTRODUCTION

To the Teacher:

The Doctrine and Covenants, 68:25-28, says: "Inasmuch as parents have children in Zion, or in any of her stakes which are organized that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost, by the laying on of hands when eight years old, the sin be upon the heads of the parents; * * * and they shall also teach their children to pray and to walk uprightly before the Lord."

The following lesson book is based on this passage. It may be said to be divided into two parts. One part emphasizes the doctrinal phase and the other the habit formation phase. We recommend that the following plan be carried out: Once a month or thereabouts, and at your own discretion, select one of the lessons of the latter type, with the object in view of helping the children form good habits in connection with the idea of the lesson studied. Help them to get the habit well fixed in a month, if possible. On each succeeding class-day during the month inquire how they are getting along, and strive diligently to inspire them with determination to firmly fix the habit. This illustrates a phase of "to walk uprightly before the Lord."

Concerning the method of presenting the lessons: President Brigham Young said in substance that education consists in giving one the power to think clearly, the power to do one's part well in the world's work, and the power to appreciate life. This is what the Religion Class work ought to help the children of the Latter-day Saints to realize. To that end each lesson starts out with an opportunity for the children to think or to recall their experience or former teachings on the topic at hand. Encourage them to take advantage of it. It will contribute to their interest in the lesson.

Furthermore, the truth of the lesson is primarily for the children. Do not think it always follows when you present a lesson that the children have learned it. When you hear them in their own words tell the truth of the lesson and are putting it into practice then only are you sure that they have learned it. Therefore, carefully put into practice the review drill lessons.

Do not, under any circumstances, be wholly satisfied with the pupils' merely receiving. Strive diligently to get them to doing what you teach them.

If you have other ideas which you prefer forming habits in connection therewith, use them. We leave space for some work of your own initiative.

We suggest considerable reading of short passages from the Scriptures. Before reading, put each event in its historical setting, so as to make it real to your pupils.

At the close of the lessons is a passage or thought to memorize. If you are satisfied with it, let it be used as the memory gem for the next week's lesson, as a sort of review of the preceding lesson.

Fifth and Sixth Grades

LESSON 1—OUR LIFE BEFORE THIS.

The aim of lesson one may be to help the pupils get a clear idea of our ante-mortal life. Find out first what understanding they have of that great theological truth by asking such a question as the following: How have we learned that our spirits lived before we were born on the earth? (Commend thoughtful answers even though they may not be correct.)

We will now study some of the events which teach us of our life before we were born on the earth.

About 2,200 years before Jesus Christ was born, a man whom we know as the brother of Jared, asked our Heavenly Father if he and his brother Jared, their families and friends might be guided by Him to a choice land. For the Lord was angry with the people among whom they lived and determined to scatter them to different parts of the earth. The brother of Jared found favor with the Lord and was permitted to come to America, which we know to be such a choice land. They had to go across one of the great oceans. Their boats did not have any window lights in, so the brother of Jared went upon a high mountain and asked the Lord to prepare some lights out of stones he had taken with him.

Now read or tell to the pupils the content of Ether 3:3-16. Do not try to explain to them difficult passages. But simply help them to get clearly the idea that the brother of Jared saw the spirit of Jesus Christ about 2,200 years before He was born in Bethlehem, and that the spiritual body is in the likeness of the temporal body.

Also tell them the content of Doc. and Cov., 93:21-23

and first sentence of verse 29. This is what the Lord told Joseph Smith about our pre-existence. In addition to what the Lord showed Abraham (a man who lived about 2,000 years B. C.) in a glorious vision, study Abraham 3:11, 12, 22, 23. Tell the pupils that he saw the spirits of men and women before they came on the earth.

Practical Application: Keep in mind the thought that many of the people of the world do not believe this great truth. You need not tell the pupils that, but you ought to impress this truth upon their minds to help them see the truth when other people may teach them differently.

Get a number of pupils to answer the question at the beginning.

Memorize: "For I, the Lord God, created all things, of which I have spoken, spiritually, before they were naturally upon the earth."

LESSON 2—THE PURPOSE OF THIS LIFE.

The aim of lesson two may be to get a clear idea of the purpose our Heavenly Father had in mind in permitting us to come on the earth to live.

In lesson one, our last lesson, we learned that our spirits lived with our Heavenly Father before we were born to live on the earth. Today we are going to study about this question, what purpose did our Heavenly Father have in view when He let us come on the earth to live? Some one answer our question. Tell what you think was His purpose. (Commend thoughtful answers.)

We understand, from what the Lord said to Job, a man who lived a long time ago, that we wanted to live on the earth. That all the sons of God shouted for joy (Job 38:7) when they learned they could be born to live on the earth.

Now let us see the purpose of the Lord when He planned this.

In that great vision He gave Abraham, what were some of the things Abraham saw? Some one tell us.

At that same time here are some of the things He told

Abraham. Read Abraham 3:24-26. Then tell the pupils the meaning of it, if you think they do not clearly understand. The essential points are: The Lord took some materials that He had and made an earth out of them where those spirits, might come to live, being born as little babes. They would live where they could not see their Heavenly Father and would have forgotten their life before this one. (Here you might comment on the reality of these two last truths.) Then (and this is the main point to impress) the Lord said: "We will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them." In order that they might know what His commandments are, sometimes He would come to His servants who live on the earth like the brother of Jared, Abraham, and Joseph Smith and tell them what He wanted us, His children, to do. Sometimes He would send angels, like Moroni. And that those who keep His commandments while they live on the earth shall have glory forever and ever.

In your reviewing the lesson, ask questions that will bring out the answers that we wanted to live on the earth and that we still like it. And that the Lord gave us an opportunity to see if we would keep His commandments and if we did our reward would be eternal life with Him.

Answer the general question of the lesson.

Application: That the thought which is the answer to our question should be before us every day of our lives to help us gain the reward our Heavenly Father has promised.

Memorize: Abraham 3:25 Pearl of Great Price.

LESSON 3—THE LIFE AFTER THIS.

Aim: To teach the truth that we live after our bodies are buried in the grave.

Work towards this aim by asking such a question as the following: How have we learned that there is a life for us after we die? After the pupils have told what they understand about the question, have some one tell of the death and burial of Jesus Christ. Then have some one tell who saw Him after He came forth out of the grave. Not

only in the Holy Land but here in America (See III Nephi chapter eleven). Help the pupils to understand that these events took place a short time after His death. Next read those verses of Doc. & Cov. 110:1-4, 11-14. Before reading each vision tell the pupils about when each man lived on the earth. Let the pupils know, too, that these events occurred at the dedication of the Kirtland Temple and that both Joseph Smith and Oliver Cowdery saw them. Talk with the pupils about the long time since they lived.

After these events are made clear tell the pupils that as these men live after their death so will all the children of our Heavenly Father.

Answer the general question of the lesson.

Application: The truth of our future existence is to be deeply impressed upon your pupils' minds in order to help retain their faith in a future life of which so many people are doubtful.

Memorize: I [Jesus Christ] will drink of the fruit of the vine with you on the earth, and with Moroni, Adam, Joseph, Jacob, Isaac, Abraham, Peter, James and John, and also with all those whom my Father hath given me out of the world. Doc. & Cov. 27.

LESSON 4—SPEAK KINDLY.

Aim: (For the teacher only.) To help the children to form the habit of speaking in a kind way.

A man once defined home as "A place where we love the most and act the worst." Probably the one line of action, if his definition be true at all, in which we act worst is in speaking in a cross way. We want to start out today to form the habit of speaking kindly to our own folks and other people. How can we best form that habit? Commend thoughtful answers.

Without answering aloud, who of you have the habit of talking cross to your brother or sister, or any one else? Which of these two ways would be the better for you to stand out with to break that habit? To go to your brother or sister and say, I'm going to talk kindly to you after this, let both of us do it; or when you are annoyed by

one of them just remember, "I'm going to speak kindly" and set him the example. Think of some one to whom you nearly always speak kindly. Why is it that to some one we nearly always speak kindly and to others we frequently speak cross?

Let's study today the two beautiful hymns, "'Let's oft speak kind words to each other," and "Nay, speak no ill."

Learn one of them by heart. Sing them both.

Memorize the lines that will be best to help us form our habit of speaking kindly.

We are all going to practice carefully for one month speaking kindly. Next class-day we will inquire how we are getting along. Remember one of the best ways to start out is to think before we speak.

LESSON 5—OUR BODIES TO BE RESURRECTED.

Aim: To teach the principle of the resurrection. Lead up to that aim by asking such a question as the following: What testimonies do we have that our bodies will be reunited with our spirits again?

This question may be somewhat too difficult for the pupils at first. Find out what they understand death is. Help them to see this one truth, at least, that it is the separation of the body which we can see and handle from the spirit which we cannot see, that spirit which lived before we were born to live on the earth.

Ask questions that will lead them to answer that Jesus Christ was the first Being in the world to have His body and spirit reunited or resurrected and become an immortal soul.

Read to them John 20:1-21, 24-28; 21:1-14. Read also III Nephi 11:1-19. (If you think you cannot read these accounts to the children so they will be interested tell them in story form. It would be best to read these beautiful historical accounts of our Savior's visits if it is so done as to interest them.)

Get clear answers to the following questions: Who saw Jesus Christ soon after His resurrection? How did

they know that His body had been resurrected? How was He fastened to the cross when He was killed? How did they know that it was the body that was nailed to the cross? What did He do with them at the sea of Galilee?

Tell them of Moroni's visit to Joseph Smith and his being a resurrected man. Also of Peter and James, when the Melchisedek Priesthood was restored, and their being resurrected men. Also that that is the Lord's promise to all His children. Answer the general question.

Application: To strengthen belief in the resurrection.

Memorize: John 11:25.

LESSON 6—OUR HOME AFTER RESURRECTION.

Aim: To teach that our Savior will come again on the earth.

Question: What do the Latter-day Saints believe concerning the second coming of our Savior on the earth? (Commend thoughtful answers.)

How long ago was it that He lived on the earth? How long did He live on the earth?

After our Savior was crucified and resurrected, He made a number of visits to the Former-day Saints in and about Jerusalem. These visits occurred at different times during a period of forty days. At the end of this time He and some of His apostles were on the Mt. of Olives. Where is it from Jerusalem? Read to the pupils Acts 1:6-12.

What question did the apostles ask our Savior before His final ascension? What did He tell them they were to do? When He was ascending what did two angels promise them? What did He tell them about the time of His second coming?

These events took place about 1,900 years ago. In September, 1830, our Savior told Joseph Smith the following: Doc. and Cov. 27:5-12; begin reading the second line of verse 5, "for the hour cometh, etc.", but read just those clauses that contain the names of the men and commenting on when each lived on the earth.

Before Jesus Christ was crucified His apostles said to Him, one day, "What is the sign of Thy coming?" He

told them plainly by what sign people might know of His second coming. Read Pearl of Great Price, Writings of Joseph Smith 1:36, 37.

In order to help the pupils understand the mourning of the tribes of the earth and His great power read Exodus 20:18-21, explaining to the pupils how the power of the Lord frightened and impressed ancient Israel when He gave the Ten Commandments. Also read III Nephi 11:3-12 for the same purpose.

Make plain to the pupils the meaning of verse 37 from the above reference from the Pearl of Great Price, for the application that those people who keep His commandments will not be deceived.

Answer the question of the lesson.

Memorize: Acts 1:11.

LESSON 7—REVIEW.

Towards the beginning of lessons 1, 2, 3, 5 and 6, have been asked questions to encourage the pupils to think about our pre-existence, the purpose in our coming on the earth, our future existence, our resurrection, and the second coming of Christ. For the present lesson ask each one of those questions again, having the pupils tell what they remember of the answers.

Each one of these great revealed truths ought to be indelibly impressed upon the minds of the pupils, so that their faith in the Gospel may be strong when in the presence of doubters.

LESSON 8—OUR DEBT TO PARENTS.

Aim: To help the pupils to realize their obligations to father and mother and thereby encourage the children to aid their parents.

Begin the lesson with such a problem as follows: If you had to pay your parents for all the clothing, food, room-rent, schooling, etc., your parents have provided for you how much would you owe them? Let us figure that out

today. We will also figure out about what you earn to pay them for their expenses. Then we will take that away from the total cost and see about what you would owe them.

Before going to the class each teacher should carefully estimate as near as possible the actual cost in your own locality. For example, suppose a child of your department averages ten to fifteen cents a meal, that would be thirty cents per day and about one hundred nine dollars and fifty cents per year. If the child is ten years old about one thousand ninety-five dollars. Also reckon in spending money for candy, etc. The clothing, including hats, shoes, etc., and so on with each item mentioned above. It would be well to take one child about an average in financial circumstances. Let the children do the figuring and you be sure that it is correct.

After this estimate has been made point out to the pupils how they can help to economize by doing house, garden and farm work, chores, care of clothing, careful not to waste any kind of food, fuel or feed for animals, use of spending money in an economical way and for most wholesome sweetmeats.

Memorize: "The inhabitants of Zion * * * shall remember their labors * * * in all faithfulness; for the idler shall be had in remembrance before the Lord."

LESSON 9—OUR DEBT TO JESUS.

In a former lesson we studied about the resurrection of Jesus Christ. Today we see well trained and able physicians treating people who are sick and, in many cases, those people are restored to health. We rejoice in their understanding of diseases and that their knowledge enables them to help sick people regain health. But at no other time in the history of the world have we learned of another man with such great power as Jesus Christ had. When He had been crucified and His body buried in the grave, He had power to take it up out of the grave and make it an immortal body for His immortal Spirit. We have a great deal of confidence in a doctor when he can help us get well, but when we know of a Man who has lived on the earth who

had the power to overcome death then it does not make any difference how bad the disease, for even when it causes death that Man, Jesus Christ, has power to restore life and make it immortal, or so that death will never come to it again.

Name some other men of whom we have studied that were resurrected by the power of Jesus Christ and given immortal bodies. What promise has He made to us concerning our resurrection?

All of these things go to show, as we said in lesson 3, that after we die there is a future life, and although our bodies are buried in the grave the power and love Jesus Christ has will be used in our behalf so that we may live forever after.

We all think when He did so much for us that He must love us very dearly. And we love Him. I think we would all like to live near Him in our next life.

Problem: What did He tell people when He was on the earth that they are expected to do on the earth so that they might live near Him in the future life?

One time there was a very learned man by the name of Nicodemus who came to talk with our Savior. He belonged to a certain religious denomination—the Pharisees. He was also a ruler and teacher among the people with whom he lived. Christ told him (John 3:1-21) that it was necessary to believe in the Son of God and His resurrection, to be baptized and receive the Holy Ghost. Without these things a person could not even enter into the kingdom of God, neither could he see it. Jesus had Himself set the example. Some one tell who baptized Him and how He received the Holy Ghost, also tell how we receive these ordinances. These events occurred in a short time after He began His three years' missionary work. A day or so before He was crucified He told those who believed on Him and had kept His teachings that He had but a little while to stay with them. They had learned to love Him, and to hear this word made them feel very sorrowful. Jesus said to them. Read John 14:1-3. Then read what you think best from John 17, or relate the content of our Savior's prayer for them who had kept His commandments, like Peter, James, John and others.

What will we and all people have to do on the earth if we live near our Savior in the next world?

LESSON 10—THE WAY TO GET WISDOM.

The aim of lesson ten may be to teach the pupils to ask the Lord to bless them with wisdom to meet their own difficulties.

Get them to tell how they may increase their wisdom by answering the following question: In what ways may we gain wisdom to meet our difficulties?

Some may answer by studying books. What books? (The Bible, Book of Mormon, etc.) Others by talking with older people, and those who are wise. All these answers are good but we are going to study, particularly, about the way John or Mary said to gain wisdom. Or, if no one mentioned "by asking our Heavenly Father"; we are going to study about another way. It is illustrated by the following incidents: A long time ago a young man was made king over a lot of people. He felt it a very great responsibility to rule the people in the right way. He felt that he needed great wisdom. And this is the way he obtained it. Read I Kings 3:4-15; 4:29-34. (Omit names or clauses that do not aid to make the meaning clear.)

How did President Brigham Young obtain his great wisdom to lead the Latter-day Saints to Utah? Read from Doc. & Cov. 136 what you think would make clear the answer to the question.

* *Application:* Solomon and Brigham Young were great leaders of the Lord's people, they sought Him for wisdom and obtained it. Let us all remember He is our Heavenly Father and that when we have difficulties that we need wisdom, He will give it to us if we seek for it in faith. in faith.

Learn verse 32 of section 136 (Doc. and Cov.) by heart.

LESSON 11—THE GREAT TEACHER.

Aim: (For teachers only.) To make clear to the minds of the pupils that the Lord will help us get knowledge when we really need His help.

Problem: How may we increase our knowledge?

After several answers have been given, lead the children to see how the Lord helped (1) Adam who was taught to keep a history of himself and people. Pearl of Great Price, Moses 6:46, also verses 4-6. Point out to them that Adam, the first man, had to learn the art of history writing. There were no teachers of it on the earth so the Lord, by His own finger showed him. (2) How the Lord helped the brother of Jared to find the way to go to the promised land and how to build boats for the ocean journey. Book of Mormon, Ether 2:4-6, 13, 14, 16-25. (3) Nephi's building a ship. I Nephi 17:7-11, 15-18; 18:1-5.

Make plain to the pupils that the situations in which these men were placed made it necessary to be instructed by the Lord because they had not learned ship-building and were now away from people who understood it. Show, too, that Nephi was very willing to work.

Answer the problem of the lesson.

Application: Get pupils to study above and other passages on this same line. Help the pupils to feel that the Lord is the greatest Teacher of all.

LESSON 12—HONOR THY FATHER AND THY MOTHER.

Aim: To get the children to obey the teachings of their parents.

Begin with talking to the pupils somewhat as follows: Who, of all the people of our ward or town or country, are most interested in our welfare? Why? When our playmates and acquaintances coax us to do things different than things our parents have taught us whom ought we to obey? Why? We all know that we don't like to do those things that our "crowd" does not want us to do. And sometimes we will say, "Well, our parents won't know it this time." And so we start out to being disobedient and by and by we have formed a habit of not doing what our parents have taught us. The events we are going to study today occurred a long time ago. They show how a large body of young

men succeeded by obeying the teachings of their parents, especially in this case their mothers.

The teacher should now prepare on Alma 49-57, and relate the necessary historical events to make clear to the pupils the very sore trials of the Nephites.

The following are the points we would recommend that you make clear. First, the thought of Alma 54:17, 18, which represents the general cause of the Lamanites going to war against the Nephites (and the thought of Alma 53:17 as the cause of the Nephite's defense.) Secondly, the civil war against the Nephites themselves, Alma 51:1-22 also Alma 53:8, 9. Thirdly, the oath of the Lamanite converts and how it was met, Alma 53:10-22. This last reference might be read if you think proper. Then give an account of Alma 56 and 57:1-27 some of which might be read at your own discretion. Emphasize such verses as Alma 56:47, 48; 57:21.

Show the pupils how literally these events illustrate the promise of the Lord, "Honor thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee."

Memorize this last quotation and form good habits in accordance with this idea.

LESSON 13—THE WAY TO GET KNOWLEDGE.

In this lesson lead the pupils to see how the Lord can help people with an understanding of unknown languages.

What languages are there besides the English language? How do American people learn to speak German, French, Spanish, etc.? How long do they have to study a foreign language in order to understand it and speak it?

The following will show how the Lord can give people an understanding of unknown languages. A little over a month and a half after our Savior was crucified a lot of devout Jewish people had gathered to Jerusalem to attend a great feast. This would be somewhat like English, Scandinavians, French and Germans coming together in a meeting, and, too, when they knew hardly anything about one

another's languages. These Jews, as was stated, had come from their far off homes to Jerusalem. When they heard of a very remarkable meeting that was being held by the Former-day Saints at a meeting house, these Jews flocked there to see. Read now from Acts 2:1-13 what you think would be clear to the pupils. Have them understand the situation and that the Lord wanted to teach those people just then the Gospel so He gave to the Apostles the gift of tongues.

Also relate to the pupils how the Lord helped Joseph Smith by the use of the Urim and Thummim to read and translate a language that was written and spoken by a people more than two thousand years ago, when he translated the Book of Mormon.

Make clear to the pupils what the Lord expects of those whom He helps. This was made very plain to Oliver Cowdery. Read to them Doctrine and Covenants 9:4-10.

What does the Lord expect of us in the getting of knowledge? To answer this question read to the pupils what the Lord told Hyrum Smith, through the Prophet. Doc. & Cov. 11:22.

Under what circumstances does the Lord give special help to people, as a rule, to gain wisdom and knowledge?

Application: Get the pupils to study these passages and others.

Memorize: Doc. & Cov. 11:22 the part of it that will suit the purpose.

LESSON 14—THE GREAT PHYSICIAN.

Aim: To teach pupils to exercise faith in the Lord when they are sick. Lead up to this aim by getting the pupils to give answers to this question. When we are sick, in what ways may we get well? We should expect such answers as, take medicine, be under doctors' care, etc. Some will say, too, to be administered to by the elders.

In today's lesson we want to study about Jesus Christ's power over sickness. Matt. 8:5-10.

What do doctors do to make people well? Compare the way they do with the way our Savior did when He healed people. Read John 4:46-54. About how far away was

Jesus Christ from the sick boy? How sick was the boy? Just what words did our Savior speak when the boy was healed?

Read also Matt. 8:5-10.

How did the centurian show that he believed Christ had power to rebuke disease?

What is the difference between the ways doctors help people to get well and the way in which these two individuals were healed? When our elders administer to sick people in whose name do they rebuke the disease? The following show that Christ gave that power to His apostles.

Read Acts 3:1-11.

It was these men in company with John who came and conferred the same authority and power on Joseph Smith and Oliver Cowdery. This is how our Elders have the authority to bless the sick.

Application: Are any of the children's acquaintances sick? If so have them remembered in the closing prayer and when they themselves are ill to call for the Elders.

Memorize: Doc. & Cov. 42:48.

LESSON 15—REVIEW.

Near the beginning of each lesson from 7-11 have been some thought questions given. In today's lesson ask each one of these questions again with the idea in mind of helping to indelibly impress upon the minds of the pupils truths of each lesson. A lively review in which the pupils are asked to make correct recollections is one of the best ways to help make the truths studied a part of the pupils themselves, so to speak. The teachers should *be sure that the pupils do the recalling and that the recollections are correct.*

LESSON 16—THE WAY TO GROW STRONG.

The purpose of the following lesson is to give an opportunity to get the children to break up any habit each pupil would like to get rid of and form a new one in its place. For example being kind and friendly to others than our particular chums and playmates and illustrate the im-

portance of it by a study of such instances as that related by our Savior, Luke 14:7-14. Or forming the habit of advising with parents about how to spend money and any little problems or difficulties instead of hiding them from parents. Being thoughtful on such important matters as follows: Will what I am going to do now make my parents proud of me or feel ashamed of me? Will what I am going to do now make people think well of the "Mormon" Church or dislike it? Rather than to do the first thing that comes in my mind to do. Swearing, Sabbath breaking, etc. We have found by showing the pupils the advantage it is to them to have a good set of habits such as a person who enjoys the best kind of food and drink and that he has no liking for those that are not good for him encourage them to form good habits. Illustrate this by some individual they are acquainted with. Show them the good English language he uses and how healthful he is because of his habits in eating and drinking, etc.

After giving a little inspirational talk and conversation on this line start them out on good habits they want to have that will take the place of bad ones they have. They need not name the bad habits.

We have also found help in getting the pupils to have a card called Habit-Chart. Every time they stop acting in the way of an old habit put a plus (+) sign to their credit. When they act in the way of the old habit put a minus (—) sign against themselves. By this means they can keep a record and see their progress and also show the progress to their teachers and parents.

LESSON 17—"GIVE US THIS DAY OUR DAILY BREAD."

Aim: To teach the pupils concerning the Lord's power to provide food. When has the Lord made manifest His power to provide food for His people? Encourage thoughtful answers.

Read Exodus 16:2-35, or those parts that you think suitable. Before reading tell the pupils of the barren sec-

tion of country in which Israel was in then and their hunger as is shown in the first part of the chapter.

Read next the event of feeding the five thousand, John 6:1-14.

Read also the event of changing water to wine, John 2:1-11.

Talk with the pupils about these events and get them to see the opportunities our Savior had to provide necessary food for those who believed in Him to some degree at any rate, and also to show to them and to the world through history His power to provide food so that the people may have faith in Him.

Answer the question of the lesson.

Application: The main object is to give the pupils testimonies concerning the Savior's power. It may also help them to understand the Lord's power to bless our food when we ask Him to bless the food we eat.

LESSNO 18—"THINE IS THE POWER."

Aim: To teach our Savior's power over forces in nature.

Name some kinds of machinery that are made to be run by the wind. From your geography lessons tell why the wind blows. Why does a person sink in water?

When did our Savior show that He had power over these forces in nature?

Read to the pupils what you think best from Matt. 8:23-37; Mark 4:35-41; Luke 8:22-25, or Jesus the Christ (Talmage), page 307 and following, also Note 1 at end of the chapter.

Read also Matt. 14:22-33, or Jesus the Christ (Talmage), page 335 and following. Help the pupils to see clearly that our Savior had power over these forces in nature and that when we have sufficient faith in Him that we will be able to do as He did, as is shown by what Peter did. Also help them to understand that by this power of the Lord He can protect our lives in those situations.

Such other instances as the Israelites' crossing the Red Sea and the Jordan River on dry land might be related with

profit if you need them. Help the pupils to realize that this was literal if any have heard skeptical remarks about these events.

Application: To strengthen faith in the Lord's power over the forces in nature.

Memorize: Mark 4:39.

LESSON 19—"THINE IS THE POWER" (CONT.)

Aim: (For teacher only.) To show the pupils that the Lord has power over Satan and all evil spirits.

Suggestions: Relate some events in which our Savior showed His power over Satan. Encourage thoughtful answers. Help the pupils to understand the power Satan had. Read or relate Joseph Smith's experience with him, Pearl of Great Price, Writings of Joseph Smith, II, verses 15, 16.

Read or relate Moses' experience with Satan, Pearl of Great Price, Book of Moses I:12-22.

Read also Luke 8:26-35; Matt. 17:14-21.

What did Satan look like when Moses saw him? How did Satan make Moses feel? What did Satan do to Joseph Smith? What did he do to the man of the Gadarenes? How did each man get relief from the power of Satan?

Answer the general question of the lesson.

Learn by heart Matt. 4:10.

LESSON 20—FOLLOW SUGGESTIONS GIVEN IN LESSON 16.

LESSON 21—"DELIVER US FROM EVIL."

Aim: (For the teacher only.) To show the pupils the best way to overcome temptations.

Problem: What is the best way to keep from being tempted to do wrong?

In a former lesson we learned that Moses saw Satan and he looked like a man and that he had a very great power over Moses and Joseph Smith, and also over the man of Gadara. But that the power of the Lord was greater than Satan's. We have a historical account of where Satan

tried to tempt Jesus Christ when He lived on the earth. The Savior was very careful to keep all the commandments of His Father. One of them was fasting. On this occasion instead of fasting from supper until after the fast meeting as we do, He fasted forty days. We know how hungry we get after fasting one day. But this could hardly be compared with the hunger of our Savior when He had fasted forty days. Satan thought "this will be a good time to get Jesus Christ, the Son of God, to do what I want Him to do because He is so very hungry; so I will go to Him and say, 'If you are the Son of God turn these stones into bread then you can have something to eat.'" But Jesus Christ remembered a commandment of His Father which was, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." You see it looks just like Satan thought that Jesus would be so hungry that it might make Him forget the commandments of His Father. But Jesus thought of this commandment and gave Satan to understand that He was going to do what His Father told Him. At another time Satan took our Savior up on the pinnacle of the temple. He said to Jesus, "If thou be the Son of God jump down from this temple. For God has said that His angels will watch over you very carefully so that not even your foot would be hurt against stones." But Jesus remembered another commandment of the Lord which He repeated to Satan. The idea of it is this: If I were to jump down from here I would be doing something that is not necessary for me to do. I can go down the stairway, for example. That is not what the statement you repeated to me means. But this is what it means. If I were to accidentally fall down from here angels would be ready to protect me from being hurt. I must not choose to do something just to show you that my Father will, through His angels, protect me.

Again we see that when Satan tried to get Jesus Christ to do wrong He remembered what was right and acted in the right way.

Now, that is one reason why we want you to learn good memory gems so that when Satan, or bad people or bad thoughts or feelings tempt you to do wrong, then you can

remember the memory gem which is a commandment of the Lord or a truth. Then think about it and stick to it.

After giving the ideas contained above read to the pupils Matt. 4:1-11.

Help the pupils to answer the general question of the lesson. The correct answer is, whenever we are tempted to do wrong think about the right way to do and keep the mind thinking that way and then act the right way.

Learn by heart, "Overcome evil with good."

LESSON 22—REVIEW.

In earlier lessons we have been studying about the power our Savior has over different things. What were they? Ask the general questions of each lesson again. Have the pupils answer *correctly* each question. Help them to understand that it is His power that makes it so we can have faith in Him, that is, that His power is the greatest of all powers and for that reason He can always protect us. Repeat, too, the memory gems.

LESSON 23—THE WAY TO FORGIVENESS.

Aim: (For teacher only.) To show the pupils that our Savior is merciful to us if we repent of our wrong doings.

One time Jesus Christ said to some people He was talking to when He lived on the earth: "Be ye therefore perfect, even as your Father which is in heaven is perfect." This is because He does not allow people who do wrong to come to live where He lives. We know that we all do things sometimes that are not right. How then can we in the future life come to live where Jesus Christ lives? Try to get the pupils to think clearly in answering this question. The following event in the life of Joseph Smith illustrates how it can be done.

When Joseph Smith and Martin Harris were translating the first part of the Book of Mormon, Martin Harris wanted very much to take what they had translated to show

to his folks. He therefore persuaded the Prophet to ask the Lord to grant him that privilege. Joseph asked the Lord for permission to do so but was told not to do so. Martin urged again and the Prophet was again told not to let Martin Harris take the manuscript. A third time Martin insisted that Joseph get the Lord's permission to show the manuscript to five persons. The third time the Lord answered differently. He permitted Martin to take the manuscript home provided he would show it only to the five persons mentioned and bind himself solemnly to keep that agreement. The agreement was written out and Martin Harris signed it. Joseph's mother's account is as follows:

"Shortly after Mr. Harris left, Joseph's wife became the mother of a son, which, however, remained with them but a short time before it was snatched from her arms by the hand of death. And the mother seemed, for some time, more like sinking with her infant into the mansion of the dead, than remaining with her husband among the living. Her situation was such for two weeks, that Joseph slept not an hour in undisturbed quiet. At the expiration of this time she began to recover, but as Joseph's anxiety about her began to subside, another cause of trouble forced itself upon his mind. Mr. Harris had been absent for nearly three weeks, and Joseph had received no intelligence whatever from him, which was altogether aside of the arrangement when they separated. But Joseph kept his feelings from his wife, fearing that if she became acquainted with them it might agitate her too much.

"In a few days, however, she mentioned the subject herself, and desired her husband to go and get her mother to stay with her, while he should repair to Palmyra, for the purpose of learning the cause of Mr. Harris' absence as well as silence. At first Joseph objected, but seeing her so cheerful, and so willing to have him leave home, he finally consented. He set out in the first stage that passed for Palmyra and, when he was left to himself, he began to contemplate the course which Martin had taken, and the risk which he (Joseph) had run by letting the manuscript go out of his own hands—for it could not be obtained again, in case Martin had lost it through transgression, except by

the power of God, which was something Joseph could hardly hope for—and that, by persisting in his entreaties to the Lord, he had perhaps fallen into transgression, and thereby lost the manuscript. When I say, he began to contemplate these things they troubled his spirit, and his soul was moved with fearful apprehensions. And, although he was now nearly worn out, sleep fled from his eyes, neither had he any desire for food, for he felt that he had done wrong, and how great his condemnation was he did not know.

“Only one passenger was in the stage beside himself: this man observing Joseph’s gloomy appearance inquired the cause of his affliction, and offered to assist him if his services would be acceptable. Joseph thanked him for his kindness, and mentioned that he had been watching some time with a sick wife and child, that the child had died, and that his wife was still very low; but refrained from giving any further explanation. Nothing more passed between them upon this subject, until Joseph was about leaving the stage; at which time he remarked, that he still had twenty miles further to travel on foot that night, it being then about ten o’clock. To this the stranger objected, saying: ‘I have watched you since you first entered the stage, and I know that you have neither slept nor eaten since that time, and you shall not go on foot twenty miles alone this night; for, if you must go, I will be your company. Now tell me what can be the trouble that makes you thus dispirited?’

“Joseph replied, about as before—that he had left his wife in so low a state of health, that he feared he should not find her alive when he returned; besides, he had buried his first and only child but a few days previous. This was true, though there was another trouble lying at his heart, which he dared not to mention.

“The stranger then observed, ‘I feel to sympathize with you, and I fear that your constitution, which is evidently not strong, will be inadequate to support you. You will be in danger of falling asleep in the forest, and of meeting with some awful disaster.’

“Joseph again thanked the gentleman for his kindness and, leaving the stage, they proceeded together. When they reached our house it was nearly daylight. The stranger

said he was under the necessity of leading Joseph the last four miles by the arm; for nature was too much exhausted to support him any longer, and he would fall asleep as he was walking along, every few minutes, towards the last of the distance.

"On entering our house, the stranger remarked that he had brought our son through the forest, because he had insisted on coming, that he was sick, and needed rest, as well as refreshment, and thought he ought to have some pepper tea to warm his stomach. After thus directing us, relative to our son, he said, that when we had attended to Joseph he would thank us for a little breakfast for himself, as he was in haste to be on his journey again.

"When Joseph had taken a little nourishment, according to the directions of the stranger, he requested us to send immediately for Mr. Harris. This we did without delay. And when we had given the stranger his breakfast, we commenced preparing breakfast for the family; and we supposed that Mr. Harris would be there as soon as it was ready, to eat with us, for he generally came in such haste when he was sent for. At eight o'clock we set the victuals on the table, as we were expecting him any moment. We waited till nine, and he did not come—till ten, and he was not there—till eleven, still he did not make his appearance. But at half-past twelve we saw him walking with a slow and measured tread toward the house, his eyes fixed thoughtfully upon the ground. On coming to the gate, he stopped instead of passing through, and got upon the fence and sat there with his hat drawn over his eyes. At length he entered the house, soon after which we sat down to the table, Mr. Harris with the rest. He took up his knife and fork as if he were going to use them, but immediately dropped them. Hyrum observing this, said, 'Martin, why do you not eat; are you sick?' Upon which Mr. Harris pressed his hands upon his temples, and cried out in a tone of deep anguish, 'Oh, I have lost my soul!'

"Joseph who had not expressed his fears till now, sprang from the table, exclaiming, 'Martin, have you lost that manuscript? Have you broken your oath, and brought down condemnation upon my head as well as your own?'

“‘Yes; it is gone,’ replied Martin, ‘and I know not where.’

“‘Oh, my God!’ said Joseph, clenching his hands. ‘All is lost! All is lost! What shall I do? I have sinned—it is I who tempted the wrath of God. I should have been satisfied with the first answer which I received from the Lord; for he told me that it was not safe to let the writing go out of my possession.’ He wept and groaned, and walked the floor continually.

“At length he told Martin to go back and search again.

“‘No,’ said Martin, ‘it is all in vain; for I have ripped open beds and pillows; and I know it is not there.’

“‘Then must I,’ said Joseph, ‘return with such a tale as this? I dare not do it. And how shall I appear before the Lord? Of what rebuke am I not worthy from the angel of the Most High?’ * * * * *

“The next morning he set out for home. We parted with heavy hearts, for it now appeared that all which we had so fondly anticipated, and which had been the source of so much secret gratification, had in a moment fled, and fled forever.

“For nearly two months after Joseph returned to his family, in Pennsylvania, we heard nothing from him, and becoming anxious about him, Mr. Smith and myself set off to make him a visit. When we came within three-quarters of a mile of the house, Joseph started to meet us, telling his wife as he left, that father and mother were coming.

“In the evening, he gave us the following relation of what had transpired since our separation:

“‘On leaving you,’ said Joseph, ‘I returned immediately home. Soon after my arrival, I commenced humbling myself in mighty prayer before the Lord, and, as I was pouring out my soul in supplication to God, that if possible I might obtain mercy at his hands and be forgiven of all that I had done contrary to his will, an angel stood before me, and answered me, saying, that I had sinned in delivering the manuscript into the hands of a wicked man, and as I had ventured to become responsible for his faithfulness, I would of necessity have to suffer the consequences of his

in discretion, and I must now give up the Urim and Thummim into his (the angel's) hands.

"This I did as I was directed and as I handed them to him, he remarked, 'If you are very humble and penitent it may be you will receive them again, if so, it will be on the twenty-second of next September.'

"After the angel left me,' said he, 'I continued my supplications to God, without cessation, and on the twenty-second of September, I had the joy and satisfaction of again receiving the Urim and Thummim, with which I have again commenced translating, and Emma writes for me, but the angel said that the Lord would send me a scribe, and I trust his promise will be verified. The angel seemed pleased with me when he gave me back the Urim and Thummim, and he told me that the Lord loved me, for my faithfulness and humility.'"—History of the Prophet Joseph by his Mother.

The main points to make clear to the pupils are that the Prophet yielded to the persuasions of a man rather than obey the Lord. In this he did wrong. But he was penitent and the Lord showed him mercy.

Answer the general question of the lesson.

Application: To repent of our wrong doings.

Learn by heart the quotation at the beginning of the lesson, "Be ye therefore perfect," etc.

LESSON 24—FOLLOW SUGGESTIONS GIVEN IN LESSON 16.

LESSON 25—JUSTICE OF GOD.

Aim: (For the teacher only.) To teach the children that our Savior is just.

Problem: When a judge is just with a person he will show the person what is the right thing to be done and will not let any feelings sway him one way or the other. Relate some instances where our Savior showed that He was just. The children have studied something about the life of Christ and maybe they can recall instances. If they do not recall anything in His life which illustrates it may be they can relate an incident which they think shows justice. Get

them to relate one or two incidents. Be careful to get them to think as clearly as possible.

We will now study some events in the life of Jesus Christ which show how just He was. You remember in lesson eighteen we studied about His mercy for Joseph Smith when he repented. Relate to them the visit of Nicodemus to our Savior. John 3:1-21. In relating the event to them make it clear that Nicodemus was a well educated man and a ruler among the Jews. Notwithstanding those facts our Savior did not let them influence what He said to him. That He expected that a learned teacher of the Jews ought to understand better than others the principles of the gospel. That He told Nicodemus that the only way he could enter the kingdom of God was belief in the only begotten Son of God and be baptized and receive the Holy Ghost. Jesus was just in that He did not make it any different for a learned ruler than for any of us.

Relate next the Savior's conversation with the rich young ruler. Mark 10:17-23. Introduce this event by reading Matt. 6:24. Show the pupils that our Savior had taught this principle of righteousness in His Sermon on the Mount. Now there was a rich young ruler who asked what he could do to inherit eternal life. He told the Savior of the commandments he had kept all his life. Such a life awakened the love of our Savior for him. But notwithstanding these things our Savior said to him it would be needful for him to sell his wealth and aid the poor and then follow Him (Jesus Christ), in order to realize his desire. The Savior did not excuse the young ruler's love of his wealth. He was just with the young man.

Next relate the account of our Savior's visit to Zaccheus. Luke 19:1-10. Make clear to the children that Zaccheus entertained joyfully our Savior; that the Jews thought of Zaccheus as a sinner; that though he had wealth, he was willing to share with the poor; and that if any had been unjustly dealt with in his tax collecting he would return four times as much as he had collected. Here now was a man who was honest and loved our Savior. In spite of the people saying Zaccheus was a sinner Jesus Christ was just with him, acknowledged his righteous qualities and said, "This day has salvation come to this house."

Remind the pupils of our Savior's mercy as studied in lesson eighteen. Also show from lesson nineteen that He is just.

Answer the question of the lesson.

Application: To follow the example of our Savior in being just with all we have to deal with.

Memorize: "A God of truth and without iniquity, just and right is he." Deut. 32:4.

LESSON 26—JUSTICE OF GOD (CONTINUED.)

Aim: To make clear to the children what some of the things are that the Lord will judge us on.

Problem: We have been told many times that sometime we will all come before our Heavenly Father and He will judge us for what we have done and what we are. It is then we will be told where we shall live, whether we may live with our Heavenly Father or not. We all want to know what are the things He will judge us on. What are some of those things?

Read to the pupils Matt. 25:31-46. Ask the pupils to watch in the first reading what the things are people will be judged on. In a second reading ask them to see if there is anything said about how much money they have, or the grades they got in school or how learned they were.

Answer the general question of the lesson.

Application: To get the pupils to be more interested in doing those things that our Heavenly Father considers most important for us to do.

Memorize: Doc. and Cov. 15:6.

LESSON 27—REVIEW.

In earlier lessons we have studied about the mercy, justice, and judgment of our Savior. At the beginning of each lesson is a general question. Ask the pupils to answer those questions again. Be sure to have them give correct answers. We want our boys and girls to know that the Lord will judge us, that He will be just with us and that He will be merciful to us, so that they can have faith and confidence in Him.

LESSON 28—WORD OF WISDOM.

Aim: To get the pupils to form the habit of keeping their promises. Lead up to this aim by answering the following question: Why do you like people who keep their promises? After several thoughtful answers are given and properly commended, relate to the pupils the circumstances which led up to Judah making the promise he did to his father, Jacob. This introduction will be found in Genesis 42, 43, 44:1-17, also how very hard it would be for Judah to keep his promise. With these ideas clearly presented then read to the pupils Judah's eloquent plea for Benjamin and the influence it had on Joseph. Genesis 44:18-34; 45:1-8.

Memorize: "Before you make a promise consider well its importance; and when made, engrave it upon your heart."

(Note. Read Lincoln's reference to promise in last year's Outlines.)

LESSON 29—WHAT TO PRAY FOR.

Aim: Many of the children take part in family prayer and elsewhere, and all should. They frequently do not know what should be prayed for. Help them in this lesson to understand what ought always to be prayed for.

Problem: What are things that we ought always to pray for? Let the children give their answers. Encourage thoughtful answers.

Study with them the Lord's prayer with the object in view of helping the children to learn what our Savior said we should pray for. Matt. 6:9-13.

Have some one repeat the Lord's prayer but have all watch carefully to see what things we should pray for. If any one cannot repeat it, read it to him. But with the same purpose. After all of the things have been mentioned get them to give the meaning of each point for our own time. For example, in the clause "Thy kingdom come," the government in its perfection is prayed for. When all

the points are practically seen, then have all the pupils learn the prayer by heart.

Application: To put into practice in personal and family prayers what has been studied.

Memorize: Doc. and Cov. 68:33.

LESSON 30—THE SPIRIT OF PRAYER.

Aim: To help the children to enjoy the spirit of prayer.

Question: Name some man or woman you are acquainted with or have read about who enjoyed the spirit of prayer? Let us first see the example our Savior set for us. Read Mark 1:32-35. Emphasize verse 35. Read next Luke 6:12, 13. Put each passage in its historical setting for the pupils, e. g., the last was just before He chose the twelve apostles. Next Mark 6:45, 46. How and where to pray. Read clearly Matt. 6:5-8.

Why we pray. Matt. 7:7-11. In connection with this passage try to impress the children with the truth that it is literally our Heavenly Father whom we pray to. And that in former lessons we have learned of His mercy, love, and power, and for these reasons we can go to Him in faith. That the practice of sincere prayer makes us hopeful and appreciate life.

If you think your pupils would get the spirit of that great prayer of our Savior for the Saints read it to them. John 17:1-26. The example Jesus Christ set, how and where to pray, why we pray, and the influence of the Holy Spirit all contribute to the spirit of prayer. Help the pupils to put into practice the ideas of this lesson.

Memorize: Matt. 6:6.

LESSON BOOK
FOR THE
RELIGION CLASSES
IN THE
CHURCH OF JESUS CHRIST OF
LATTER-DAY SAINTS



SEVENTH AND EIGHTH
GRADES

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INTRODUCTION

ORGANIZATION OF THE RELIGION CLASSES.

The organization of the Religion Classes is much like that of other organizations in the Church; that is, there are general, stake, and ward officers.

The general organization comprises a superintendency of three, a secretary, and a board. This board holds a monthly session; at present it is the first Wednesday of each month. Of the twenty-two persons on the present general board two are members of the First Presidency, nine are Apostles, and two are First Presidents of Seventy. The names of the General Board may be found after the title page of this outline of lessons.

The stake organization consists of a superintendent, two assistants, a secretary, and where necessary, a board of aids. The superintendent must be a man, and it is desirable that his assistants also be men; but the latter may be women. According to a recent action of the General Board of Education, the stake superintendent is a member of the stake Board of Education. The Religion Classes being part of the Church school system, the stake organization has always been closely connected with the Stake Board of Education. In practically all the stakes there are monthly union meetings, which are attended by stake and ward workers, and where plans are discussed and suggestions made for the general progress. Some stakes continue thus during the summer months when the classes are not in session, and this idea is warmly commended by the General Board.

The ward organization consists of a principal, who acts without assistants, and a corps of instructors. These may be either men or women. There are four departments to be conducted—the primary, which includes children found in the first two grades of the district school; the first intermediate, which includes those in the third and fourth grades:

second intermediate, pupils of the fifth and sixth grades; the advanced, which comprises those in the seventh and eighth grades. Of course, this division of pupils is only suggestive, though it will be found generally the most convenient; and the officers may make such other groupings, if necessary, as local conditions may require.

THE METHOD OF THE RELIGION CLASS WORK.

A Religion Class recitation takes the form of six steps. They are (1) singing, (2) prayer, (3) memory exercise, (4) a lesson on some practical aspect of duty with a view to establishing faith and right-living, (5) testimony-bearing, and (6) singing and the benediction. The class remains in session about thirty minutes in the primary grade and about forty minutes in the others. Of this time, the third and fourth steps occupy about twenty minutes, and the fifth step about five minutes—enough time, that is, for three or four children to bear their testimonies,—leaving the rest of the time to be divided among the other three steps.

The first step, as already stated, is singing. Each song is thoroughly learned by heart and its meaning explained to the children, if that meaning is not otherwise perfectly obvious. No musical instrument is used. The children lead the singing, one of them volunteering to stand before the class for this purpose. In this way all the members of the class obtain practice in pitching tunes and conducting. Such singing exercises as are needed in order to learn new songs or practice old ones, are taken here.

The second step is prayer. As in the first step, the teacher asks for volunteers to lead. The child who volunteers, comes before the class, utters the prayer in his own simple words, phrase by phrase, and the class repeats each group of words in concert. If the instructor cannot get any one to volunteer to pray, he opens the class with prayer himself. But this is only at first, when the children are more or less diffident. In case the teacher offers the prayer he makes it short and simple so as not to discourage the efforts of the class.

The third step is a memory exercise. The passage to

be learned is committed to memory in the class. Generally it has a close bearing on the lesson for the day. Some prefer to have the memory gem after the next step as a kind of summary of what has been learned, and there can be no objection to this where it is done with such specific purpose. The manner in which the memory gem is learned is generally this: The instructor gives as much of the quotation as the class can easily keep in mind, then they repeat the phrases; the teacher goes on to the next convenient group of words, which is likewise repeated by the class; then the two groups of words are given by the children; and so on till the whole passage has been learned. Of course, the teacher will have thoroughly learned the memory gem before coming to the class. In this step, therefore, the memory power of the children is trained, while it is most susceptible of discipline, and at the same time they are supplied with beautiful gems of thought which may be of inestimable service to them later in life. Matthew Arnold used to say that every one should learn a few choice lines of poetry from the masters in order that he might have a standard by which to measure other poetry. This step in Religion Class is admirably adapted for such a purpose.

The fourth step contains the lesson proper. Here the subject-matter, the main thought, is developed, and accordingly demands the greater part of the recitation. There is no outside preparation required on the part of the pupils, except in the way of doing something practical between sessions of the class; there is no book preparation on their part. The lessons are made as concrete as possible, with plenty of narrative and illustrations, so that the interest of the children may be secured.

The fifth step is testimony-bearing. This is an outgrowth of the fourth. If one has done right, what is more natural than to testify to the good feelings one has experienced in doing it? The subject just discussed in the preceding step nearly always furnishes suggestions for proper testimonies. Of course, the children are not expected to testify that they know personally of the existence of God or the divine mission of the Prophet Joseph, though there have been very young children that have done this from per-

sonal knowledge. Whatever the class have themselves experienced, however remarkable or unusual, is legitimate material for testimony. The child has done something for his parents—made a sacrifice of personal interest for them;—this has resulted in a certain uplift of his feelings; accordingly, he may tell the class what that was and how well he felt about the action—a good testimony. Or he has been taught to pray and has received an answer to prayer; here is an opportunity for an expression of the incident and feelings. A testimony actually given by a boy in a Religion Class may be cited. He attended the public school. He found his lessons all very hard for him. Being a member of a Religion Class, he there was taught to pray over anything with which he had trouble. He prayed that the Lord would make his lessons easier, so that he might be able to carry them. And his testimony was that the Lord had answered his prayer. Generally the teacher is required “to kindle the fire,” so to speak, to arouse and direct the interest of the class in a few timely words. The children are quick to respond when they have been warmed.

The sixth step is a combination of the first and second steps—singing and the benediction. Sometimes part of a song is sung at the opening and the rest here. The manner of conducting this step is the same as that of the first.

One further thought may be put plainly. It is necessary for the teacher to do some hard thinking in order to present these lessons properly. Don't expect to find in books much of the material to be given your class. It is, on the contrary, to be found in your own experience and reflection, in the needs and the environment of the children you teach. Seek to become acquainted with the individual needs of your class, look into your own mind and heart and experience, and then, under the guidance of the Holy Spirit, endeavor to supply those needs. Take the subject of prayer, for instance. It would be the veriest folly to “read up” on this topic and present to a class the results of one's reading. The teaching would most likely be dry and labored beyond expression. It is rather a thing to think out for oneself. Besides, the subject is really not hard to develop after one has thought much about it. What is prayer? What things

should we pray for? To whom should we pray? Is there any definite way in which prayer is answered? What are the kinds of prayer? These and many other questions easily suggest material for several recitations. And so it is with other subjects in Religion Class.

But this does not mean that the teacher should not read and study much. As a rule, the wider the information of the teacher, the better off he will be for illustrative material; he will have a readier means of conducting an interesting recitation. What is meant is, that he should not read this, that, or the other article on any given subject and seek to present to his class just what he has read. His reading should first be absorbed into his own thought-material, digested thoroughly, and then it may be given out with the same effect as if it originated with him.

RELIGION CLASS MAXIMS.

The aim and object of this work is not so much to teach pupils to know as to lead them to do and to form proper habits of life. This thought should be constantly in the mind of the teacher.

Each of these lessons has for its purpose the forming of some religious habit. Bend all efforts in that direction.

These lessons are suggestive only. Watch the needs of your pupils and supply them if necessary by lessons of your own make.

To encourage the proper application of these lessons review at the beginning of each session the assignment of outside work given at last meeting.

All work outside of class should consist not in the preparation of lessons, but in the practical application of truths learned.

Teachers, remember that the course is a training in practical works and habits and not merely the teaching of gospel lessons. Training in proper religious habits is the work of the Religion Classes.

Habits depend upon many successful repetitions of the same act. Therefore review much.

Character is the sum total of our habits of thought and action.

The religious habits of life should be well established in the years of childhood.

These lessons are not intended to be taught and passed, but to be practiced by teachers and pupils till they result in habit.

The principle of unity in these lessons is religious life, not logical relationship.

PREFACE.

To face life with the proper attitude is in good part a solution to many of the problems of life. These lessons aim to emphasize the importance of such an attitude and attempt to point out its essential characteristics—among others, Faith in God and fellow-man, clean thinking and living, and a worthy ambition to establish success.

An attempt has been made to present in each lesson some vital point, illustrated with material concrete enough to engage the interest of boys and girls. The general statements are intended to serve as a basis of discussion in class—a discussion participated in by both teacher and pupils and made stimulating because of the presentation of interesting, concrete facts. Teachers are warned against “sermonizing” on the general principles suggested.

If the illustrations given are not sufficient, or if they are of such a nature as not to appeal to certain teachers, they should be free to substitute more interesting ones. Let it be repeated that they also make an effort to get the boys and girls to contribute freely in making the discussion as rich and full as possible.

Seventh and Eighth Grades

LESSON 1—PERSISTENT EFFORT BRINGS SUCCESS.

Song: First and second verses of "Sowing" (Deseret Sunday School Songs, No. 37).

Prayer.

Memory gem: "That which we persist in doing becomes easy: not because the nature of the thing has changed, but because our ability to do has increased."

When, in 1820, Joseph Smith prayed to the Lord that he might learn which of all the churches in the world was the right one to join, two very important truths were made known:

First, that God is a personal being—a perfect man;

Second, that He still takes part in the affairs of this earth and that He hears and answers prayer.

The belief had become so prevalent that God was merely a spirit and that though He once may have had dealings with ancient Israel He no longer concerned Himself with the problems of mankind, that it was necessary for Him to reveal Himself again to the world.

And yet, even in the face of these facts, many of our own people, particularly the younger ones, are questioning and doubting the fact that God's presence in the world is a reality. Because we do not see God, because His power is not made known to us individually, we lose faith. We forget that the things of God can be known only by the Spirit of God; that faith is a gift which has to be cultivated; and that if we would have God draw near to us we must draw near to Him; and that as we work to perfect ourselves physically and mentally, so we must to perfect ourselves spiritually.

A girl knows that if she is to become expert in her fancy work, she must spend hours and hours in the mastery of her needle; if she would learn to play the piano she must practice constantly and diligently. A boy realizes that if he would become a baseball player he must play regularly and persistently; if he would become a sprinter, or a jumper, or a football player, he must delight in putting his whole soul into these activities.

There is evidence on every hand of the wonderful results that come from faithful and persistent effort, and yet we fail so often to understand that if we are to perfect ourselves spiritually we must follow the same plan of development. God has given us the promise: "Ask and ye shall receive; seek and ye shall find; knock and it shall be opened unto you," and He will not fail in the fulfilment of His promise.

The following incident illustrates clearly the forcefulness of preparing properly for that which we would accomplish. It is an account of a football game played in 1907 between a team representing the University of Utah and a team of soldiers from Fort Douglas.

Naturally we think of students as young men who spend a good part of their time over books, and who as a result are not particularly robust and strong. On the other hand, we quite as naturally picture soldiers as men of strength and courage, with an abundance of fighting spirit. They constitute the defense of our nation. Now if any game calls for vigor and endurance, and all the qualities that we unconsciously associate with soldier life, that game is football.

When the two teams marched out on the field, everybody expected to see a stubbornly-fought struggle. The students were proud of their team and had confidence in it, and yet they wondered whether it would be able to defeat a team of soldiers.

The game started. From the very first play, it was a surprise, and the surprise grew as the game proceeded. Soldier strength seemed to count for nothing; soldier courage was in evidence but it could not ward off defeat. The

University team fairly "played rings" around their opponents and the game ended with a score of 107 to 0.

How could it all happen? What is the explanation of this unexpected victory? It lies very largely in the fact that the team which won trained for the game. It had practiced hard and long until it knew how to get results. It had put itself in such a condition that it was easy to get results.

It teaches us that there may be a very great difference spiritually between the man who really trains himself that he may draw near to the Lord and the one who makes no such effort.

Present as simple and forcefully as possible the following questions: Some boys play baseball very well. Have you noticed how much they play it? Could they play as well if they practiced less? Why? Why are musicians careful about practicing every day? What would be the result if you practiced writing your best for fifteen minutes every morning? Do you think you could develop spiritually by following this same method of practice?

Testimonies: Lead pupils to relate experiences illustrative of points in the lesson.

Song: Fourth verse of opening song.

Benediction.

LESSON 2—THE POWER OF PRAYER.

Song: First and second verses of "Let us all be good and kind" (Deseret Sunday School Songs, No. 199).

Prayer.

Memory gem: "It is better to believe one worthy thing than to disbelieve a hundred."

Boys and girls, like men and women, are consciously or unconsciously seeking after truth. Human intelligence prompts us to inquire into the nature and organization of the universe and no one can go far in such an inquiry without encountering the question as to the part played by God in the order of things. Now the curiosity which makes us eager to know the truth concerning all these matters very

often is a doubtful curiosity. It is so doubtful that it is often almost negative.

There seems to be an attitude on the part of a boy interested in religious questions which demands of all explanations "Why? How? How do you know? What is the use? Why did God so ordain things? or Why didn't he follow a certain other plan?" In fact, it often seems as if our young people are anxious not to find full justification for their faith in "Mormonism," but rather to feed their minds on theories that appear to contradict generally accepted gospel truths. It is frequently easier for a boy to believe that it was impossible for Moses so to strike a rock that water gushed forth than it is to believe that God could use such means to help His chosen people and to strengthen their faith in Him.

Our young people today as never before need to have cultivated an abiding faith in God's power. Disbelief and indifference are robbing boys and girls of the inspiration of spiritual enthusiasm. It is the emptiness of disbelief that is so sad. The person who doubts has no anchor for his soul to cling to. A wise man has said: "He who puts his doubts on parade has a very shabby procession."

"Ethan Allen, the hero of Ticonderoga, in the Revolutionary War, a noted infidel of his time, was called to the dying-bed of his daughter, who said to him: 'Father, before mother died she taught me to believe in Christ. You know what you have taught me. Now that I must leave this world, whose teachings shall I trust in, yours or mother's?' With sobs of distress the father cried: 'Trust in the teachings of your mother, my child!'"

Often, however, we let ourselves be unconsciously led away from our faith.

The story is told of a boy in Southern Utah who drifted into disbelief. He was a son in a "Mormon" family. His father and mother were strong in their faith and so was he until there came into the neighborhood of his home an apostate whose whole business was to ridicule and revile the "Mormons." Unfortunately the boy's curiosity led him to listen to the slanders of this new comer. At first he was amused and laughed off the false statements presented, but

as he continued to hear and think about them, his mind became so poisoned that he finally could see no good at all in the religion that he had known in his home. He questioned the integrity of the leaders of his ward and of his stake, he denied the overruling providence of God, and gave himself over to faultfinding and complaining.

He stopped going to Sunday School and soon found himself out of all the other organizations. Just in proportion as he ceased to develop his trust in God and men, his spirituality vanished. His conscience left him more and more free to follow the promptings of his appetites and passions. He soon made no distinction between Sunday and other days; in a short time he smoked; he followed his street corner crowd into pool halls; in short he lost his self-respect—his friends lost confidence in him—his ideals were gone with his faith—a life that might have led to happiness and achievement had been lost in unbelief. Failure to look upward in faith had meant failure to live.

It is better to believe one worthy thing than to disbelieve a hundred!

Present as simply and forcefully as possible the following questions: Do you know any apostates? Why are they apostates? Do they seem to be happy and do they make other people happy? Do you know of any young men who have run away from home? Do you consider them successful? What is lacking in their lives?

Testimonies bearing upon these answers.

Song: Third verse of opening song.

Benediction.

LESSON 3—GOD GOVERNS IN THE AFFAIRS OF MEN.

Song: First and third verse of "Onward, Christian Soldiers" (Deseret Sunday School Songs, No. 217).

Prayer.

Memory gem: "I have lived, sir, a long time, and the longer I live, the more convincing proofs I see of this truth—that God governs in the affairs of men."—Benjamin Franklin.

There is encouragement to the man who would cultivate a strong faith in the fact that practically all men who forsake their religion and fall into indifference lose both their power and their inclination to make the most of themselves. Of all the men I have known I can not recall one who in giving up his religion has not immediately begun to lose the mastery of his best self and deteriorate.

Devotion to God with an earnest desire to work His will has been a characteristic of the world's greatest characters. Name over the men whom you most admire, whom you have most confidence in, and with whom you prefer to associate, and see what a proportion are God-fearing and God-serving men.

Boys and girls are hero-worshippers. They delight to read and hear of the achievements of our great men. Let us direct their attention to a phase of their greatness that is often given but little mention.

England boasts of her Gladstone as we do of our Webster and our Jefferson, and Gladstone, realizing the importance of a trust in God, gave this very significant bit of advice to young men and women: "It is a dangerous thing for a young man to start out in life without the thought of God. And the stronger that thought the greater his claim of success and happiness."

Our own Benjamin Franklin made one of the best speeches of his life in defense of a strong trust in God. It was in the Constitutional Convention when its members were so divided that it was impossible to decide on the form of government best adapted for our United States that he made the following famous speech:

"Mr. President: The small progress we have made after four or five weeks close attendance and continual reasoning with each other—our different sentiments on almost every question, several of the last producing as many noes as ayes—is, methinks, a melancholy proof of the imperfection of the human understanding. We indeed seem to feel our want of political wisdom, since we have been running about in search of it. We have gone back to ancient history for models of government, and examined the different forms of those republics which, having been formed with seeds of

their own dissolution, now no longer exist. And we have viewed modern states all round Europe, but find none of their constitutions suitable to our circumstances. In this situation of this assembly, groping as it were in the dark to find political truth, and scarce able to distinguish it when presented to us, how has it happened, sir, that we have not hitherto once thought of humbly applying to the Father of lights, to illuminate our understandings? In the beginning of the contest with Great Britain, when we were sensible of danger, we had daily prayer in this room for the divine protection. Our prayers, sir, were heard, and they were graciously answered. All of us who were engaged in the struggle must have observed frequent instances of a superintending Providence in our favor. To that kind Providence we owe this happy opportunity of consulting in peace on the means of establishing our future national felicity. And have we now forgotten that powerful friend? Or do we now imagine that we no longer need his assistance? I have lived, sir, a long time, and the longer I live the more convincing proofs I see of this truth—that *God governs in the affairs of men*. And if a sparrow cannot fall to the ground without his notice, is it probable that an empire can rise without his aid? We have been assured, sir, in the sacred writings, that except the Lord build the house they labor in vain that build it.” I firmly believe this; and I also believe that without His concurring aid we shall succeed in this political building no better than the builders of Babel. We shall be divided by our little partial local interests; our projects will be confounded; and we ourselves shall become a reproach and by-word down to future ages. And what is worse, mankind may hereafter, from this unfortunate instance, despair of establishing governments of human wisdom, and leave it to chance, war and conquest.

“I therefore beg leave to move—that henceforth prayers imploring the assistance of Heaven, and its blessings on our deliberations be held in this assembly every morning before we proceed to business.”

Abraham Lincoln repeatedly declared his absolute trust in God. Such a statement as the following is typical of his attitude: “I am confident that the Almighty has His plans

and will work them out. I have always taken counsel of Him, and have never adopted a course of proceeding without being assured as far as I could be of His approbation."

Present as simply and forcefully as possible the following questions: Why do we love the names of Washington, Franklin, and Lincoln? If these great men needed God's help, what about the men of today?

Testimonies on the fact that great characters practically always have a strong trust in God.

Song.

Benediction.

LESSON 4—CHRIST, THE ALL-POWERFUL.

Song: First and second verses of "Count your blessings" (Deseret Sunday School Songs, No. 218).

Prayer.

Memory gem: "Fear not, only believe."

Recently the Board of Education in one of the counties of Utah announced that there was a position open as superintendent of schools. Many men applied and when the choice was practically made and the likely candidate was being interviewed, the president of the Board made this very striking statement to him: "We want a man as our superintendent who not only is an educated man but one who really believes that Jesus is the Christ. We have had men with us who teach that Jesus was a remarkable teacher, but we want some one who can inspire our boys and girls with the truth that Jesus is the Son of God."

Many of us, of course, have been taught the divinity of Christ all our lives, and we naturally wonder how any other ideas of Him could be entertained, but it is apparent on every hand that higher criticism not only has attempted to take God out of the Old Testament but now it would rob the New Testament of the Son of God.

It was this Son of God—not just a remarkable man—that Lincoln and the other great men referred to in the last lesson prayed to. It is hard to imagine that Washington, in that dreadful winter at Valley Forge, prayed to just a man with just a man's power to bestow blessings. Men's

wisdom fails. Experience and history bear witness to this fact on every hand. And it is because their wisdom fails that we look to God, infinite in His power, for help. If you take the divinity out of Jesus Christ and then remove Him as far from us as the world has crowded God, how can we expect Him to help us? Might we not as well pray to the moon or to Christopher Columbus? In fact, if Jesus Christ has not God-like power, why might we not as well pray to any other worthy character? It is the fact that Jesus is the Christ that gives me faith when I pray that a power higher than my own can help me solve the problems of my life.

Consider for a moment the typical incident in the life of the Master. He had just been ministering among the Sadducees, casting out evil spirits, when upon His return across the sea "there cometh one of the rulers of the synagogue, Jairus by name; and when he saw Him he fell at His feet, and besought Him greatly, saying: My little daughter lieth at the point of death; I pray thee, come and lay thy hands on her, that she may be healed; and she shall live.

"And Jesus went with him; and many people followed him, and thronged him."

In fact Jesus was so delayed because of the crowd that before He could reach Jairus' house "there came from the ruler of the synagogue's house a servant which said, Thy daughter is dead: why troublest thou the Master any further?

"As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Fear not, only believe.

"And he suffered no man to follow him save Peter, and James, and John the brother of James. And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.

"And when he was come in, he saith unto them, Why make ye this ado and weep? the damsel is not dead, but sleepeth.

"And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel and them that were with him, and entereth in wher the damsel was lying.

"And he took the damsel by the hand, and said unto her, Tabitha, Cumix, which is, being interpreted, Damsel, I say unto thee, arise.

"And straightway the damsel arose, and walked."

Imagine the situation: Jairus, with all the love which a father would feel for his little girl of twelve, realized that she was at death's door. He sought the Savior and was comforted. But in the meantime word was brought that the girl had died. And then the divine power and goodness of the Master was made manifest. He restored her—gave her back to life to be a joy to her parents. No man yet, as a man and without the power of God, has ever been able to give life to one of his children. It is God's power through Jesus Christ that gives faith to us—it can give us strength and great joy.

Present as simply and forcibly as possible the following questions: The Savior preached for only about three years. How do you explain the wonderful influence He has had upon the world? Why should He pray to His Father in heaven? When you want your parents to give you something how do you feel and act toward them? Compare the restoration of the daughter of Jairus with a case of healing that you know of.

Testimonies on the healing of the sick.

Song: Third verse of opening song.

Benediction.

LESSON 5—CHRIST, THE LIFE OF THE WORLD.

Song: First and second verses of "Dearest Children. God is near you" (Deseret Sunday School Songs, No. 99).

Prayer.

Memory gem: "In all thy ways acknowledge Him, and He shall direct thy paths."

What comfort in the thought that Jesus Christ can actually lead us in our daily affairs. If He is to do so, if from heaven he is to direct us in our earthly sojourn, He must possess the power of the Godhead. And surely His earthly ministry is full of incidents that indicate God's power, not man's, was working through Him.

Christ was sent into the world to live as a man that thereby He might show mankind how to live, but He was also sent as the Son of God to establish God's truth in the world and to bring about Heaven's plan of redemption. Turn to any one of the four Gospels almost at will and you will find an account of some miraculous occurrence—possible only by the explanation that hereby authority was vested in the Savior. Of the twenty-eight chapters of St. Matthew practically one-half is given over to the narrative of miracles of events not to be explained if Jesus is "merely a remarkable man." In the very first chapter, an angel of the Lord appears to Joseph to assure him that the child to be born to Mary and him would be the Son of God. Chapter two relates the miraculous guiding of the wise men by the star and the second appearance of an angel to warn Joseph to flee into Egypt. And so on through the book. Take the divinity out of Christ, and the New Testament certainly reads like a fairy tale. And what benefit can there be in praying to a fairy god?

These lessons do not constitute a study of the Life of Christ, but in passing let us emphasize His heavenly power by referring to two other incidents.

"And he entered again into the synagogue; and there was a man there which had a withered hand.

"And they watched him, whether he would heal him on the Sabbath day; that they might accuse him.

"And he saith unto the man which had the withered hand, Stand forth.

"And he saith unto them, Is it lawful to do good on the Sabbath day, or to do evil? to save life, or to kill? But they held their peace.

"And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out, and his hand was restored whole as the other." (Mark 3:1-6.)

Or again in the wonderful restoration to life of Lazarus, Mary and Martha had sent for Jesus, but by the time He reached Bethany, Lazarus had already lain in the grave for four days. "Then Martha, as soon as she heard

that Jesus was coming, went and met him, but Mary sat in the house.

"Then said Martha unto Jesus, Lord if thou hadst been here, my brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee.

"Jesus saith unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live.

"And whosoever liveth and believeth in me shall never die. Believeth thou this?

"She saith unto him, Yea, Lord; I believe that thou art the Christ, the Son of God, which should come into the world.

"And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come and calleth for thee.

"As soon as she heard that, she arose quickly and came unto him.

Now Jesus was not yet come into the town, but was in that place where Martha met him.

"The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out followed her, saying, She goeth unto the grave to weep there.

"Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord if thou hadst been here, my brother had not died.

"When Jesus, therefore, saw her weeping, and the Jews also weeping, which came with her, he groaned in the Spirit and was troubled.

"And said, Where have ye laid him? They said unto him, Lord, come and see.

"Jesus wept.

"Then said the Jews, Behold how he loved him!

"And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?

Jesus, therefore, again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it.

"Jesus said, Take ye away the stone. Martha, the sister

of him that was dead, saith unto him, Lord, by this time he stinketh, for he hath been dead four days.

"Jesus saith unto her, Said I not unto thee, that if thou wouldest believe, thou shouldst see the glory of God?

"Then took they away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me.

"And I knew that thou hearest me alway; but because of the people which stand by I said it, that they may believe that thou hast sent me.

"And when he had thus spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth."

Present as simply and forcibly as possible the following

Questions: How was Jesus different from other men? Why should He be thus different? Why did He perform miracles? Tell of the raising of Lazarus. Why should this be considered one of Christ's greatest miracles?

Testimonies on the joy that comes from doing good to others.

Song: Third verse of opening song.

Benediction.

LESSON 6—FAITH IN GOD.

Song: First three verses of "If There's Sunshine in Your Heart." (Deseret Sunday School Songs, No. 222.)

Prayer.

Memory Gem: "God Moves in a Mysterious Way His Wonders to Perform."

Considerable has been said in the last few lessons concerning miracles, not so much because we would lead boys and girls to expect the miraculous in their own lives but because we are anxious to have them so conceive of God and His Son Jesus Christ that they can put implicit faith in their overwhelming providence.

God's way may not always be man's way. In fact "God moves in a mysterious way His wonders to perform." And when He manifests His power in some unexplainable way,

we say that He has performed a miracle. And, yet, perhaps, if we could understand His purposes and His methods, we should say that He followed the most natural plan in the world. We believe that God always works on natural principles. His laws are the laws of nature, and though at times we may not understand His workings we ought not to be surprised. Certainly we ought not to lose faith. There are scores of things which happen almost constantly, which are quite as miraculous in the operation of nature's laws as anything in sacred history, and yet because we see them commonly or have had them explained we raise no further question about them.

Could a man who had never seen or heard of a rainbow, suddenly cast his eye into the heavens and see the wonderful bow of colors which we so often enjoy, he surely would be led to declare that there was a miracle. And yet as the rainbow is understood, it is one of the most natural occurrences in the world.

In fact, those miracles which at first puzzled us most, in the light of greater knowledge have been made to appear the simplest of nature's operatives. If we just could have such an abiding faith in God that when we encounter difficult passages telling of God's handdealings we could say: "I can't understand this, or that just now, but I believe that some day I may enjoy inspiration enough to make it plain," all would be well. Too often we stumble over a difficulty and instead of looking up for further light we blind our eyes with the dust of doubt, and with "I don't believe it" we shut out God's Spirit and cut off the only source of an answer.

I recall very vividly how hard it once seemed to believe that the waters of the Red Sea could be divided so that the Israelites could cross over on dry land, or that the waters of the Jordan could be so separated that those same people could walk over as if they had never encountered a river at all. And yet there has occurred an event within the past year without any part being played by divine hands at all, which makes it easy to see how the events narrated in the Old Testament could easily have been possible. It is reported that during the recent storm in

Texas, the winds became so terrific that, in sweeping over the country as they did at a rate of 120 miles an hour they actually stopped the course of rivers and sent them down new channels toward the sea. Ships have been held at anchor for several days at a time because strong winds could stay the tides sufficiently to hold the full flow of water back. These things happen today—we can stand by and watch them. And yet if such things had been recorded in sacred history, many readers would have declared “It is impossible.”

Or perhaps we all shared the difficulty of understanding how there could be a pillar of cloud by day to guide God’s chosen people in their wanderings. And yet, within the past winter I have walked through fog so dense that for a space of ten yards it was impossible to see two feet ahead of me. Once through the narrow belt of fog it was quite as clear for a short distance as if there were no fog at all. Then the fog set in again. These and similar occurrences are our daily experiences. We do not doubt them. Our sense perception tells us that these things really take place. And they take place apparently in the natural course of events. Now in God’s world, of which He is the organizer, how much easier it ought to be to believe that to accomplish His purposes He could so operate natural laws that perfectly wonderful results could be accomplished. To me God is omnipotent. I can far more easily believe in His divine purpose behind what appear strange and apparently inexplicable events than I can believe that without His direction many of the wonderful things happen that are constantly startling the world.

Present as simply and forcefully as possible, the following:

Suggestion: Have the pupils name some of the unusual things which happen about us constantly and discuss these with them as a means of promoting faith in scriptural incidents.

Song: Fourth verse of opening song.

Benediction.

LESSON 7—PRAYER.

Song: First and second verses of "Scatter Sunshine"
(Deseret Sunday School Songs, No. 196).

Prayer.

Memory Gem:

"If any little word of mine
Can make a life the brighter,
If any little song of mine
Can make a heart the lighter,
God help me speak that little word
And do my bit of singing."

SOMETIME SOMEWHERE.

Do you believe in prayer? Prayer is the testimony that you have faith in God. Do you believe that you can pray to God, that He can hear you and answer you, or does heaven seem so far away that you are afraid God can't hear you. Are you disappointed if when you pray you don't immediately hear an answer or secure the thing you desire?

There are so many ways in which a prayer may be answered. Sometimes the answer is almost miraculous; sometimes the answer is delayed; sometimes God withholds the blessing we ask for and we later learn that it was a blessing that He did.

Incidents will be given later to show how prayers have been answered, but we are concerned in this particular lesson with the point that God in heaven, can hear us when we pray. We can't say just where heaven is but we often imagine it to be so far away that all communication with the earth must be shut off.

And yet science—man's work—is teaching us that perhaps the problem isn't so hard to solve after all. Suppose you had never seen a graphophone. Could you easily believe that your voice could be recorded and reproduced by means of a needle on a lifeless plate? But you know that can be done. And you know that you can send your voice along a wire over to your neighbor's or up town, or across the state, or even across the continent. We marvel at these

things and yet we know they can be done. And they are all the result of man's genius. Man has made them possible.

Now science is going one step further. Many men, not because of their religious connections, but because of their scientific curiosity, are spending their lives in trying to establish connections with other planets. Space will not permit the telling here of the story of "The Return of Peter Grimm" but it is really a very remarkable story. The teacher might well read it and tell it to the class. The author believes that perhaps it is possible, if we can properly prepare our spirits, to hear messages from heaven. Science even is hopeful of doing this. God has told us how to prepare our spirits to receive His words and He has promised us that we can be heard and that we can hear in prayer.

Science has done one other very interesting and faith-promoting thing. You have all heard about the Wireless Telegraph. We now can send and receive messages without using the wire of the telephone. If you have seen a "wireless" you know that it is a very simple-looking device. I have seen one operated that didn't look to amount to much more than a telephone receiver. It and many others like it are being operated now in Salt Lake City. And this simple device, with no connection with outside points, except the air, is enabling men in Utah to hear messages sent from the Pacific ocean. If a man can send a message on its way from California and have that message travel through the air to be received all over the continent—if a man can do that—then I can easily believe that God can send a message that we can hear or that He can receive a message sent by us if we but send it as he has ordained that we shall.

Present as simply and forcibly as possible the following:

Questions: Do you wonder how your prayers can reach heaven? Can you explain how it is you can hear your friends' voices over the telephone? Do you know how a "wireless" works? Is it possible that some such means could carry a message to other planets?

Song: Third verse of opening song.

Benediction.

LESSON 8—THE WONDERFUL VISION.

Song: First and second verses of "Joseph Smith's First Prayer." (Deseret Sunday School Songs, No. 41.)

Prayer.

Memory Gem: For this and the following lesson have the pupils memorize the song, "Joseph Smith's First Prayer," two verses for each lesson.

Present, as simply and forcefully as possible the following:

Mormonism rests upon revelation. We declare to the world that God Himself established this latter day work through the Prophet Joseph Smith. To be a Mormon means to accept absolutely the visions of Joseph Smith. It is, therefore, important that we know fully the facts connected with the restoration of the Gospel in these latter days. And where could we turn for our account so well as to the words of the Prophet himself? He has recorded them in the "History of the Church," Vol. I:

"I was born in the year of our Lord one thousand eight hundred and five, on the twenty-third day of December, in the town of Sharon, Windsor County, State of Vermont. My father, Joseph Smith, Senior, left the state of Vermont, and moved to Palmyra, Ontario [now Wayne] county, in the state of New York, when I was in my tenth year, or thereabouts. In about four years after my father's arrival, in Palmyra, he moved with his family into Manchester, in the same county of Ontario.

"His family consisted of eleven souls, namely: My father, Joseph Smith; my mother, Lucy Smith [whose name, previous to her marriage, was Mack, daughter of Solomon Mack]; my brothers, Alvin [who died November 19, 1824, in the 27th year of his age]; Hyrum, myself Samuel Harrison, William, Don Carlos, and my sisters, Sophronia, Catherine, and Lucy.

"Sometime in the second year after our removal to Manchester, there was, in the place where we lived, an unusual excitement on the subject of religion. It commenced with the Methodists, but soon became general among all the

sects in that region of country. Indeed, the whole district of country seemed affected by it, and great multitudes united themselves to the different religious parties, which created no small stir and division amongst the people, some crying, 'Lo here!' and others, 'Lo there!' some were contending for the Methodist faith, some for the Presbyterian, and some for the Baptist.

"For notwithstanding the great love which the converts to these different faiths expressed at the time of their conversion and the great zeal manifested by the respective clergy who were active in getting up and promoting this extraordinary scene of religious feeling, in order to have everybody converted, as they were pleased to call it, let them join what sect they pleased—yet when the converts began to file off, some to one party and some to another, it was seen that the seemingly good feelings of both the priests and the converts were more pretended than real; for a scene of great confusion and bad feeling ensued; priest contending against priest, and convert against convert; so that all their good feelings one for another, if they ever had any, were entirely lost in a strife of words and a contest about opinions.

"I was at this time in my fifteenth year. My father's family was proselyted to the Presbyterian faith, and four of them joined that Church, namely; My mother, Lucy; my brothers Hyrum and Samuel Harrison; and my sister Sophronia.

"During this time of great excitement, my mind was called up to serious reflection and great uneasiness, but though my feelings were deep and often poignant, still I kept myself aloof from all these parties, though I attended their several meetings as often as occasion would permit. In process of time my mind became somewhat partial to the Methodist sect, and I felt some desire to be united with them; but so great were the confusion and strife among the different denominations that it was impossible for a person young as I was, and so unacquainted with men and things, to come to any certain conclusion who was right and who was wrong.

"My mind at times was greatly excited, the cry and

tumult were so great and incessant. The Presbyterians were most decided against the Baptists and Methodists, and used all the powers of either reason or sophistry to prove their errors, or, at least, to make the people think they were in error. On the other hand, the Baptists and Methodists, in their turn, were equally zealous in endeavoring to establish their own tenets and disapprove all others. In the midst of this war of words and tumult of opinions, I often said to myself, What is to be done? Who of all these parties are right; or, are they all wrong together? If any one of them be right, which is it, and how should I know it?

"While I was laboring under the extreme difficulties caused by the contests of these parties of religionists, I was one day reading the Epistle of James, first chapter and fifth verse, which reads. 'If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not; and it shall be given him.'

"Never did any passage of scripture come with more power to the heart of man than this did at this time to mine. It seemed to enter with great force into every feeling of my heart. I reflected on it again and again, knowing that if any person needed wisdom from God, I did; for how to act I did not know, and unless I could get more wisdom than I then had, I would never know; for the teachers of religion of the different sects understood the same passages of scripture so differently as to destroy all confidence in settling the question by an appeal to the Bible.

"At length I came to the conclusion that I must remain in darkness and confusion, or else I must do as James directs, that is, ask of God. I at length came to the determination to 'ask of God,' concluding that if He gave wisdom to them that lacked wisdom, and not upbraid, I might venture.

"So, in accordance with this, my determination to ask of God, I retired to the woods to make the attempt. It was on the morning of a beautiful, clear day, early in the spring of 1820. It was the first time in my life that I had made such an attempt, for amidst all my anxieties I had never as yet made the attempt to pray vocally.

"After I had retired to the place where I had previously designed to go, having looked around me, and find-

ing myself alone I kneeled down and began to offer up the desires of my heart to God. I had scarcely done so, when immediately I was seized upon by some power which entirely overcame me, and had such an astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction.

But, exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction—not to an imaginary ruin, but to the power of some actual being from the unseen world, who had such marvelous power as I had never before felt in any being—just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me.

“It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said, pointing to the other: ‘This is my beloved Son, hear Him!’

“My object in going to inquire of the Lord was to know which of all the sects was right, that I might know which to join. No sooner, therefore, did I get possession of myself, so as to be able to speak, than I asked the personages who stood above me in the light, which of all the sects was right—and which I should join.

“I was answered that I must join none of them, for they were all wrong; and the personage, who addressed me said that all their creeds were an abomination in His sight; that those professors were all corrupt; that ‘they draw near me with their lips, but their hearts are far from me; they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof.’

“He again forbade me to join with any of them; and many other things did He say unto me, which I cannot write at this time. When I came to myself again, I found myself lying on my back looking up into heaven.”

Questions: Draw from the class the facts of the prophet's life. What striking truths were made known in this vision of Joseph Smith? Why is it important to Latter-day Saints? Why is the world so slow to accept it?

Song: Third and fourth verses of opening song.
Benediction.

LESSON 9—FURTHER MANIFESTATIONS.

Song: Third and fourth verses of "Joseph Smith's First Prayer" (Deseret Sunday School Songs, No. 41)

Prayer.

Memory Gem: See Lesson 8.

Present, as simply and forcefully as possible, the following:

The Prophet Joseph was not to be left in the dark after his first vision concerning his future course or concerning God's purpose in favoring him with this heavenly visitation. And it was important for him that he was not, for everything seemed to combine against him. After he had told his family of his wonderful experience he related it to a Methodist minister from whom naturally he might expect encouragement. But to the boy's surprise, the minister assured him that the whole affair was "of the devil, telling him that there were no such things as visions or revelations in these days; that they had ceased with the apostles, and there never would be any more of them." Just another evidence that the world has come to believe that God no longer plays a part in the affairs of men—one of the false ideas which it is the mission of Mormonism to correct.

As the minister received the message of the prophet, so did people generally. Fancy his state of mind when he told what to him was such a marvelous manifestation and which declared such a valuable truth to the world—only to be laughed at or to be told that he was foolish to believe such things, or that they were of the devil. But the testimony was in his heart and he knew it was true. He says, "I had actually seen a light, and in the midst of that light I saw two personages, and they did in reality speak to me; and though I was hated and persecuted for saying that I had seen a

vision, yet it was true; and while they were persecuting me, reviling me, and speaking all manner of evil against me, falsely, for so saying, I was led to say in my heart, 'Why persecute for telling the truth? I have actually seen a vision, and who am I that I can withstand God, or why does the world think to make me deny what I have actually seen? For I had seen a vision; I knew it, and I knew that God knew it, and I could not deny it, neither dared I, at least I knew that by so doing I would offend God, and come under His condemnation.'"

And Joseph Smith stood by that testimony through all his life—he died for it thereby sealing his testimony with his blood. For three years, from 1820 to 1823, he was left largely to himself. There was no further manifestation until the autumn of 1823. On the twenty-first of September of that year the second message was delivered to him. During the three years that had elapsed, he no doubt had often pondered over his first vision and had wondered just what he was to do. As he prayed for further wisdom on the night of September 21, 1823, there suddenly broke into his room a wonderful light which heralded the approach of one of God's messengers. And there, contrary to all modern notions of the impossibility of heavenly visitations, stood the Angel Moroni, sent to declare that the Lord had a mission for Joseph to perform. The angel then told of the golden plates hidden in the hill Cumorah, of the record they contained, of the urim and thummim by means of which the plates were to be translated, and of the time that must elapse before the prophet could be given the work to perform. Other instructions were delivered, the angel of the Lord disappeared and Joseph was left to marvel at this second visitation.

Twice again, that same night, the angel reappeared, repeating his former message and adding counsel and warning to the young man who was to be the instrument of establishing God's work in these latter days.

Next morning to quote from "One Hundred Years of Mormonism," "At the usual hour Joseph rose and went into the field to reap with his father and his brother Alvin. But his thoughts were elsewhere than on his work. He was

extremely pale, and utterly exhausted from the past night's extraordinary scenes. His father, noticing his condition and thinking it due to a sudden attack of illness, told him to return to the house. He started on his way, but in attempting to climb over the fence, bounding the field, his strength deserted him, and he fell to the ground unconscious. On coming to himself, he heard his name gently pronounced, and, looking up, beheld the heavenly messenger of the previous night, standing above him in the air, surrounded as before with brilliant light. Then for the fourth time, Moroni delivered his message, all he had spoken three times the night before, ending with a command for Joseph to return to his father in the field and tell him all that had occurred, and afterwards to repair to the hill for the purpose of viewing the sacred treasure. The Prophet went back as directed, and rehearsed these four visions to his father, who listened to the marvelous story, and then bade him do exactly as the angel had instructed him.

"Upon reaching the hill he had no difficulty in recognizing the exact spot where the treasure lay buried, having seen the hill and the sacred spot in vision on the preceding night while the angel was speaking to him. Ascending the western side till he nearly reached the top, he observed the rounded surface of a large stone, the edges of which were embedded in the earth. With the aid of a lever he removed this stone, which he found to be the covering of a box. The box had evidently been constructed by standing four flat stones edgewise on a smooth surface of a fifth, and cementing the joinings to prevent any moisture from reaching the plates. No doubt the stone which formed the cover had once been entirely hidden in the earth, but the elements had by this time worn away the soil, so that the rounded top of it might easily be seen. Within this receptacle, on two stones lying crosswise of the bottom, lay the sacred treasure. At this moment, it seems the thought that was uppermost in Joseph's mind was, that the plates would bring him great material gains; for, notwithstanding he had been told by the messenger that the time for obtaining them was not yet come, he reached forth his hands in eagerness to grasp the inestimable treasure.

"A shock was produced upon his system, by an invisible power, which deprived him, in a measure, of his natural strength. He desisted for an instant and then made another attempt, but was more sensibly shocked than before. A third trial was equally ineffectual and he exclaimed: 'Why cannot I obtain this book?'"

"The angel then told Joseph what would have to be done before he could obtain the plates—that he must abide entirely by the commandments of God concerning them, and that he must visit the hill each year for four years to be instructed concerning his great work."

Suggestions and Question: Review the facts made prominent in lesson 8. Explain why the Methodist minister gave Joseph such a surprising statement concerning what he had seen in vision. Relate the facts connected with Moroni's visits to the prophet. Why should the Lord choose Joseph Smith to be His prophet rather than one of the noted scholars of the time?

Song: Fourth verse of opening song.

Benediction.

LESSON 10—THE PRIESTHOOD.

Song: First and second verses of "Beautiful Words of Love" (Deseret Sunday School Songs, No. 66).

Prayer.

Memory Gem: "Upon you, my fellow servants, in the name of the Messiah, I confer the priesthood of Aaron, which holds the keys of the ministering of angels and of the gospel of repentance and of baptism by immersion for the remission of sins; and this shall never be taken from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness" (Doc. and Cov., sec. 13).

The few lessons here presented on Church history are not intended to be a complete account of the restoration of the gospel—they are set down briefly to show that God really established the work. Mormonism is not the work of Joseph Smith or of any other man. Joseph Smith was merely God's servant in it all. Teachers who are interested in getting a full account should of course turn to one of the

histories of the Church—if time will allow they can quote from those histories to very great advantage.

On the day of September 22, 1827, according to the promise made to the Prophet, he was given the plates from which the Book of Mormon was to be translated. Again divine concern was manifested, because as he received the sacred treasures, the heavenly messenger once more cautioned him :

“Now you have the record in your own hands, and you are but a man; therefore you must ever be on your guard, lest wicked men, assisted by the power of darkness, overcome you; for they will lay every plan that they can devise to deprive you of it; and if you do not take heed continually, they will succeed. While it was under my care, no man had power to take it; but now I give it unto you. Beware, therefore, and you shall have power to retain it until it is translated.”

Having been given the records, he now faced the task of translating them. Suppose that you had never studied German, and somebody put a German book into your hand and asked you to read it. You wouldn't understand it, would you? How much less would you know in the case of a set of plates covered with Egyptian hieroglyphics. Joseph Smith had not received higher education—in fact it was utterly impossible for him of his own power to translate the records. But blessed of the Lord, by means of the seer stone, the urim and thummim, he has given us the Book of Mormon.

This Book, a record of God's dealings with his people upon this continent, translated under the inspiration of His Spirit, is one of the strongest testimonies in the world to the divine calling of the Prophet Joseph Smith. If read with sincere desire to learn the truth, it stirs a man as few books can.

The “Doctrine and Covenants” bears witness to us that God not only called Joseph Smith to his life's mission, and assisted him in the translation of the Book of Mormon, but that He constantly made known His mind and will to him throughout his ministry.

Mormonism declares that God, in addition to revealing,

His purposes to the Prophet, also established His priesthood in the earth, through which man may enjoy His blessings and power. In this particular we differ from practically all other churches. Our leaders preside over us, not only because they are great men, but because they are blessed with the Priesthood of God through which they share in God's power and wisdom. This matter of the restoration of the Priesthood usually is given but very little attention, while as a matter of fact it really is one of the most important things that has happened in the history of the Church. To quote again from "One Hundred Years of Mormonism":

"The restoration of the Aaronic priesthood occurred in May, 1829, while Joseph and Oliver were translating the Book of Mormon. The occasion was their reading in the Nephite record of baptism for the remission of sin. Not understanding the passage, the young men went into the woods to pray about it. While thus engaged, they were visited by a heavenly messenger, who stood before them enveloped in a cloud of light. Placing his hands upon the heads of the young men, he ordained them to the Aaronic priesthood, saying:

"Upon you, my fellow servants, in the name of the Messiah, I confer the priesthood of Aaron, which holds the keys of the ministering of angels and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness.' The messenger was John the Baptist; and he explained to the young men that he acted under the direction of the apostles Peter, James and John, who, he added, would in due time bestow upon them the higher or Melchizedek priesthood. This Aaronic priesthood, the angel said, has not the power of laying on hands for the gift of the Holy Ghost, which authority should be conferred on them later.

"The heavenly messenger gave them instructions as to what they were to do after his departure. They were to baptize and afterwards to ordain each other. This they did precisely as the angel had commanded, Joseph baptizing and ordaining Oliver first. The Prophet's record of this event

goes on to say that upon coming out of the water, each in turn was filled with the Holy Ghost and prophesied many things that should shortly come to pass and that pertained to the rise of the Church. * * *

"Not long after this—between Harmony, in Pennsylvania, and Colesville, New York, on the Susquehanna river—the promise of the angel was fulfilled, and the higher priesthood was restored by the ancient apostles Peter, James, and John—the power of apostleship, was conferred upon the Prophet Joseph and Oliver Cowdery, under the hands of those who were ordained by Christ Himself and who were among the last to hold it in ancient times."

Questions: Review briefly the life of Joseph Smith from 1821 to 1827. Why was it important that the priesthood should be restored? By whom and when was the Aaronic priesthood restored? The Melchizedek? What blessings have you heard pronounced by virtue of the holy priesthood?

Song: Third verse of opening song.

Benediction.

LESSON 11—FURTHER TESTIMONY.

Song: "Come, Come, Ye Saints" (Deseret Sunday School Songs, No. 16).

Prayer.

Memory Gem: "The time will come when Brother Brigham Young will preside over this Church."

See suggestion at the end of the lesson.

And so God established His work in this the Dispensation of the Fullness of Times. And we believe that he has blessed it and prospered it ever since. To Joseph Smith was given the mission of organizing the Church; to his successor, Brigham Young, was given the task of leading the people to the Rocky Mountains. And just as God had blessed the Prophet Joseph, so he continued to direct Brigham Young. In fact, as the mantle of Elijah of old fell upon Elisha, so, according to the testimony of those who saw the

event, and who are still living, did the spirit of presidency pass from the Prophet to Brigham Young. One of the strongest testimonies I have ever heard is the testimony of "Aunt" Emmeline B. Wells, President of the Relief Societies of the Church, who declares that, at the meeting held to determine who should succeed Joseph as president of the Church, there could be no question but that Brigham Young had been blessed with the Spirit of the Prophet. She says he looked like Joseph, that his voice sounded so much like the former president's that she could scarcely believe that it was not Joseph himself again addressing the Saints.

All of this was only in accordance with a prediction made by the Prophet shortly after his becoming acquainted with Brigham Young. The latter had joined the Church and had gone to see the Prophet at Kirtland. While there he was called upon to pray, and as he did so he was blessed with the gift of tongues. Joseph remarked that it was the pure Adamic tongue and prophesied, "It is of God, and the time will come when Brother Brigham Young will preside over this Church." That was nearly fifteen years before the event really took place.

Many very interesting incidents could be told concerning the journey of the Saints across the plains; but it is suggested that because our pioneers are now becoming so few in number, and because they can tell of so many inspiring things in their own lives, some one or more in each ward be invited in for this lesson to tell of the Life of the Pioneers and of the goodness of God to them.

Song: Third verse of opening song.
Benediction.

LESSON 12—AN INCIDENT FROM THE LIFE OF WILFORD WOODRUFF.

Song: "Dear to the Heart of the Shepherd" (Deseret Sunday School Songs, No. 295).

Prayer:

Memory Gem: "A man without a country is an exile in the world; a man without God is an orphan in eternity."

The more a man tries to serve the Lord the greater the portion of His Spirit he is blessed with. Some men not only seem to give over their whole lives to serving God, but they are blessed with such strong spiritual natures that they are able to draw nearer to God than people ordinarily can—they seem to enjoy more of His companionship and receive greater testimonies.

Of this type of man was President Woodruff. He trusted absolutely in God's providence. It is said, in fact, that he would face any danger so long as he felt that he was doing the service of the Lord, and as a result he experienced very many remarkable manifestations, some of which he has set down for us in "Leaves from My Journal." The following incident is an account of one of his missionary experiences in Arkansas:

"In the early days of the Church, it was a great treat to an elder in his travels through the country to find a "Mormon;" it was so with us. We were hardly in Arkansas when we heard of a family named Akeman. They were in Jackson County in the persecutions. Some of the sons had been tied up there and whipped on their bare backs with hickory switches by the mobs. We heard of their living on Petit Jean River, in the Arkansas Territory, and we went a long way to visit them.

"There had recently been heavy rains, and a creek that we had to cross was swollen to a rapid stream of eight rods in width. There was no person living nearer than two miles from the crossing, and no boat. The people living at the last house on the road, some three miles from the crossing, said we would have to tarry till the water fell before we could cross. We did not stop, feeling to trust in God.

"Just as we arrived at the rolling flood a Negro, on a powerful horse, entered the stream on the opposite side and rode through it. On our making our wants known to him, he took us, one at a time, behind him and carried us safely over, and we went on our way rejoicing.

"We arrived that night within five miles of Mr. Akeman's and were kindly entertained by a stranger. During the night I had the following dream:

"I thought an angel came to us, and told us we were

commanded of the Lord to follow a certain straight path, which was pointed out to us, let it lead us wherever it might. After we had walked in it awhile we came to the door of a house, which was in the line of a high wall running north and south, so that we could not go around. I opened the door and saw the room was filled with large serpents, and I shuddered at the sight. My companion said he would not go into the room for fear of the serpents. I told him I should try to go through the room, though they killed me, for the Lord had commanded it. As I stepped into the room the serpents coiled themselves up, and raised their heads some two feet from the floor, to spring at me. There was one much larger than the rest in the center of the room, which raised his head nearly as high as mine and made a spring at me. At that instant I felt as though nothing but the power of God could save me, and I stood still. Just before the serpent reached me he dropped dead at my feet; all the rest dropped dead, swelled up, turned black, burst open, took fire and were consumed before my eyes, and we went through the room unharmed, and thanked God for our deliverance.

"I awoke in the morning and pondered upon the dream. We took breakfast, and started on our journey on Sunday morning, to visit Mr. Akeman. I related to my companion my dream, and told him we should see something strange. We had great anticipations of meeting Mr. Akeman, supposing him to be a member of the Church. When we arrived at his home he received us very coldly, and we soon found that he had apostatised. He brought railing accusations against the Book of Mormon and the authorities of the Church.

"Word was sent through all the settlements on the river for twenty miles that two "Mormon" preachers were in the place. A mob was soon raised, and warning sent to us to leave immediately, or we would be tarred and feathered, ridden on a rail and hanged. I soon saw where the serpents were. My companion wanted to leave; I told him no, I would stay and see my dream fulfilled.

"There was an old gentleman and lady, named Hubbel, who had read the Book of Mormon and believed. Father

Hubbel came to see us, and invited us to make our home with him while we stayed in the place. We did so, and labored for him some three weeks with our axes, clearing land, while we were waiting to see the salvation of God.

"I was commanded of the Lord by the Holy Spirit to go and warn Mr. Akeman to repent of his wickedness. I did so, and each time he railed against me, and the last time he ordered me out of his house. When I went out he followed me, and was very angry. When he came up to me, about eight rods from the house, he fell dead at my feet, turned black and swelled up, as I saw the serpents do in my dream.

"His family, as well as ourselves, felt it was the judgment of God upon him. I preached his funeral sermon. Many of the mob died suddenly. We stayed about two weeks after Akeman's death, and preached, baptized Mr. Hubbel and his wife, and then continued on our journey."

Questions: Whom did President Woodruff succeed as president of the Church? How do you explain the fact that he received such remarkable manifestations of the Lord's power? What experiences do you remember from the Bible that are similar? Have you a copy of "Leaves from My Journal" at home?

Song: Third verse of the opening song.

Benediction.

LESSON 13—A STIRRING TESTIMONY.

Song: "Have I Done Any Good?" (Deseret Sunday School Songs, No. 207).

Prayer.

Memory Gem: "God moves in a mysterious way, His wonders to perform."

One of the most unusual and stirring testimonies I ever heard was the testimony of a Lamanite. How many of you know who the Lamanites are? How many of you have ever heard an Indian talk? Has any of you ever heard one give a public address?

I never had until about a year ago, when I was sent up

to Idaho on a Sunday School appointment. During the course of the conference, the stake president announced that he was glad to introduce to the congregation a Lamanite, better known as an Indian, who had just returned from a mission to the Northwestern States, and who would tell of his experiences.

To see an Indian who had been on a mission was interesting enough, but imagine the curiosity at the thought of his addressing a congregation. Well, he began. And what an inspiration. I have heard many a splendid address, but I don't recall one that thrilled me as did the words of this man. He was full of the spirit of testimony, and he had a command of the English language and a mastery of delivery that were wonderful. As he told of how he had been taught the gospel, of how the story of the Book of Mormon stirred his soul because he knew that it was the story of his own people. He knew that it was true and he testified that God had so heard and answered his prayers, and had given him such evidences of the truthfulness of the Gospel that he would rather give up his life than lose the testimony which he had.

He mentioned one case in particular: A little boy, the son of one of the natives among whom he had been laboring, was very sick. The parents were greatly alarmed, for they didn't seem to be able to find anything that helped the child get well. He had been confined to his bed for a long time, and seemed about as weak as a boy could be and live. When Brother Warner (that is the name of the good Lamanite brother) called to see the family, he was asked to administer to the boy. He did so, and as he testified at our conference, his prayer was answered so fully and so immediately that he knew that only the power of God could have bestowed such a blessing upon him and upon the family as well.

He told, too, of a native who had been converted some years before. This native, before this time, had never heard of the Latter-day Saints or of the Book of Mormon. He was of a religious nature, however, and was very anxious to know just what the history of his people had been. He claims that while he was pondering over the likely explana-

tion of the origin and development of his race, he was promised by some superhuman power that there would come a time when someone would be able to explain all these things to him and that when he saw the person who was to give him the information he would immediately recognize him. Three years passed, but nothing had occurred by way of fulfillment of the promise. At the end of that time, however, President Ballard of the Northwestern States Mission, in visiting the various parts of his mission, called to see the Lamanite colony. While with them, the native, who had received his promise three years earlier, came up to him, saying that he knew now that his longings were to be satisfied. He knew that President Ballard had God's truth to deliver to him. President Ballard gave him a Book of Mormon, explained it, bore his testimony to the truthfulness of the Gospel, and the Indian became a member of the Church.

To hear these testimonies, so clearly and so forcefully declared, has been a testimony to me ever since. Surely God is merciful to His children and gives them a knowledge of His truths if they only turn to Him with full faith.

Questions: From whom are the Indians descended? How did they come to inhabit America? What promises has the Lord made them in the Book of Mormon? What handicaps are most Indians under? Do you know anything about their religious beliefs?

Song: Second verse of opening song.

Benediction.

LESSON 14—A TYPICAL CASE.

Song: "Oh, it is Wonderful" (Deseret Sunday School Songs, No. 254).

Prayer.

Memory Gem: "I know the Lord is merciful and omnipotent; therefore I pray to him, knowing that in his wisdom he can hear and answer me."

The following missionary experience related by Elder Thomas Wilson is typical of hundreds of experiences that might be related as a proof that men who trust in God and who possess a rich portion of His Spirit can secure wonderful results through His power.

Brother Wilson had been laboring for about a year and a half in a small town in Kansas, and was enjoying thoroughly the spirit of his mission. He had been unusually successful in his work, having baptized more than a dozen converts and having secured a large attendance, both of members and non-members at the Sunday School over which he presided.

One of the most interesting members of the school was a bright little girl, the child of non-"Mormons" who had come to visit the primary class with her friends who had recently been baptized into the Church.

Helen (that was the girl's name) seemed delighted with the school. The stories told in class of Christ's wonderful mission had an appeal to her such as nothing ever had done before. She seemed to be entirely wrapped up in the work of her class and became not only a regular attendant but an enthusiastic little missionary as well.

Brother Wilson took a special interest in the child because of her bright, sweet way and she was equally interested in him. It is only natural, therefore, that before long Helen had prevailed upon her mother to visit the "Mormon" Sunday School. It was little short of a revelation to her. Everybody seemed to be so enthusiastic and to take such an active part in all the exercises. And the doctrine seemed so reasonable and sound that almost in spite of herself Helen's mother became as enthusiastic as Helen over the "new Church."

Brother Wilson was invited to the Dickson home, and often spent hours explaining the gospel and telling of the early history of the Church. Helen and her mother were always keenly interested, though the father was not.

He was not bitter at all in his ideas, however, and had no objection to Mrs. Dickson's and Helen's going to meetings as often as they chose. And they attended very often.

In fact, Brother Wilson believed that with a little encouragement from her husband Mrs. Dixon might easily be made a member of the Church. He had never suggested such an idea to her—he hesitated about doing anything that might antagonize Mr. Dickson, and so lose influence with the family.

But events soon were to bring about a wonderful opportunity.

As indicated, Helen had always been a bright, cheerful, sunshiny girl, always well and happy. But suddenly, apparently because of extreme summer heat, she was taken down with typhoid fever.

Within two weeks, she had become so thin and weak that a person would scarcely have known that she was the Helen of a month before. The doctor did all that he could, but he could bring about no change—the fever held on in spite of everything he did. Brother Wilson called to see her often, and used to offer up a silent prayer for her recovery. He had the Sunday School remember her in their prayers, too, but apparently without avail.

Finally, one afternoon when Helen seemed so low that the Doctor was afraid she could not possibly recover, she looked up from her bed as she had never done before during her sickness. There was a sort of new light came into her eyes as if she had suddenly discovered something, as she asked her mother if they couldn't send for Brother Wilson and have him pray for her as she had heard about in Sunday School.

Mrs. Dickson called her husband, who proved to be just as eager as she was to grant Helen's request. He hurried over to the mission headquarters, and in a few minutes was back home, bringing Brother Wilson with him.

Brother Wilson had often had his prayers answered, but he had never been more desirous of being heard of his Heavenly Father than at this moment. Both because of his love for the girl and because of his hope that a testimony might be left with her family, he prayed with all the fervor of his heart. Nor was his prayer in vain. As Mr. and Mrs. Dickson later testified, from the moment he began to pray they

could feel a new and unknown influence enter their home. No sooner was the prayer uttered and the blessing pronounced than Helen showed signs of new life. Within three days she was out of all danger and within two weeks she gave every promise of being as well and strong as she had ever been. No wonder that there were three new souls added to Brother Wilson's little congregation of Saints.

Suggestion: For this lesson have the pupils relate an experience which they have learned about during the week.

Song: Third verse of opening song.

Benediction.

LESSON 15—FAITH.

Song: First and second verses of "True to the Faith" (Deseret Sunday School Songs, No. 179).

Prayer.

Memory Gem: "Be thou humble, and the Lord thy God shall lead thee by the hand, and give thee answer to thy prayers" (Doc. and Cov. sec. 112:10).

"Opposition to our work started some time during the last of 1910 and the beginning of 1911, by occasional newspaper attacks in different places throughout England, and now and then an open attack upon the elders on the street during our open-air meetings. The agitation grew and increased and inside of a month or two the whole country was inflamed. Practically every newspaper and magazine of any importance was publishing articles pro and con the question (mainly con, and with a hatred that was deep-seated and venomous). Finally, but this was later, the question reached such proportions that it became an open matter in Parliament, questions being directed on our propaganda and activity in the country, our opponents demanding a parliamentary investigation. Churchill, however, then home secretary, put a quietus on the row by openly stating that there was nothing to the agitation.

"It was the evident desire of our opponents, after the campaign of villification had fully started, to drive us out of several of the towns where we had been preaching, in the

endeavor finally to drive us entirely from the country. The agitation became intense and grew to alarming proportions in Birkenhead across the Mersey from Liverpool. At the time I was presiding over the Liverpool conference, and Birkenhead was a prosperous branch in the conference. I suppose we had seventy or eight odd Saints enrolled.

"The matter came to a head here one Sunday night during the last of March, when word came to me from the elders in charge, that their meeting had been interrupted by a dozen or more agitators who had entered the hall and by interruptions and unseemly conduct refused to allow the evening services to proceed. Threats had come to them during the week also that they were to be driven out of town. Meetings were held by the "Antis" on the streets and market-places during the week, where several rather prominent men of the town addressed them, among them town counselor, T. M. Thompson, and a preacher by the name of Thomas. I accordingly came down from Preston, my headquarters, to take charge of the meeting the following Sunday. I decided to keep the outsiders out of our meeting, so as to prevent any interruption, had the elders deliver tickets of admission to the Saints and our friends, and notified the police department that we wanted help. Sunday night came, and with two or three police at the door, we let in only the Saints. The crowd grew in number until after we had started there must have been some several hundreds of people present. Just as we were about to start, a brass band came down the street, leading another crowd. When they got opposite our building, the leaders, among them Town Counselor Thompson, tried to enter, but was told he was not allowed in. This started the crowd hooting and jeering, and they tried to rush the door, but saw they could do nothing with the police in front. Accordingly, Thompson wanted to know if we intended leaving Birkenhead. I told him certainly not. He then handed me a written ultimatum, which read as follows: 'I, Thomas M. Thompson, on behalf of the citizens of Birkenhead, demand that you leave this district within seven days and not return, as your business in the town is not conducive to the best interests of the peace.' I told him we had no intention of leaving. He asked if we

were ready to take the consequences, and I told him yes. More bickering took place, and the crowd tried again to rush the door. We carried on our meeting with the crowd yelling around the building, and the band playing. Thompson held a meeting just outside the door, and it was difficult to hear ourselves talk inside. The crowd got stirred up and a window was smashed. When the meeting closed we sent the Saints home, the local elders, Brothers Williams and Madison and myself going upstairs and remaining till the crowd should disperse, on the advice of the police. The crowd hung around until near midnight, waiting for us to come out, and then dispersed, when we went to our lodge."

(Continued in Lesson 16.)

Suggestions: The incidents related in lessons 15 and 16 really constitute one missionary experience. But it is such a striking example of God's protection, that it is put down just as related by the missionary who experienced it. It may be condensed into one lesson, or it may be divided into two as it is here presented. It is suggested that for these two lessons, instead of having the regular questions the material here given be treated very fully, and that if time permits, a returned missionary be invited in to relate some of his experiences of a faith-promoting nature.

Songs: Third and fourth verses of opening song.

Benediction.

LESSON 16—FAITH.

Same preliminary material suggested as for Lesson 15.

"During the following week, I had several consultations with President Clawson in regard to the affair. I knew, as he did, that the whole country was watching the Birkenhead affair, and if we were driven out, the same attacks would be tried elsewhere. Brother Clawson was skeptical about staying, but acting on our desire to stay and fight it out, agreed. The Saturday before, we held a prayer meeting at Edge Lane and the elders and Saints throughout the conference were advised to fast and pray. I saw the chief of police and requested help from him for the Sunday service. He prom-

ised to help us. Sunday afternoon before going to Birkenhead, Brother Clawson called me into his private office and told me he desired to give me a blessing, and it was a beautiful one, and certainly inspiring. He promised me I should go and come in peace, and that the power of the Almighty would be made manifest in our behalf.

"We had the Saints come as early as possible to our meeting. This was the end of our time, given in the ultimatum of the previous Sunday. The crowd began to congregate in front of our building. A squad of fifty or sixty policemen stationed themselves around the building. When we were about ready to start our services, we heard a brass band coming down the street, and in a short time the row started. A crowd of what I should estimate to be two or three thousand people, but which one newspaper estimated at five thousand, was soon massed up and down the streets around our building. Thompson and his brass band was in the lead. When it was found that we were still in town and even holding our meeting, and that no admission was allowed, pandemonium and mobocracy broke out. The mob assaulted the police in the endeavor to break in the door, but were held back. In the encounter several policemen were more or less seriously injured by flying missiles, one beaten and kicked so badly that it was necessary to take him to the hospital.

"The crowd, seeing that it couldn't get in, then began to throw stones, half-bricks, etc., through the windows until several windows were completely demolished. Fearing some of the Saints might be injured by flying glass or missiles, I immediately dismissed the meeting, and told the Saints to depart singly or in twos, which they did.

"This night, when the Saints had departed, I intended to remain in the hall with the elders until the crowd had dispersed, as was done the Sunday before. In fact, the police so advised me, stating that our lives were in danger in case we came out. However, I had no sooner got back in the meeting room with the elders, than I was prompted to tell the brethren with me that we would leave. The thought of what was our apparent danger didn't enter my mind at the time, and did not enter the minds of the elders with me. We

took our hats, opened the door, pushed aside a huge English "bobby" standing in front of the door, passed across the few feet intervening between the door and the mob. I pushed our way into the crowd. The crowd was still fighting with the police and throwing anything at hand at them and the building. If ever I felt the spirit of murder in the air this was the occasion, the whole movement, of course, being directed against us four. Yet into the crowd we went and walked for practically a block through them. On all sides I remember hearing cursings against the 'Mormon' elders, and what would happen to them when caught. We passed man after man and woman after woman, with stones and sticks of various sizes, waiting for us. Yet not an eye saw us leave the building and not an eye saw us pass through the crowd. We passed through them as if the street were clear, took our train to Liverpool, and arrived safely.

"The crowd stayed around the building till near midnight waiting for us.

"The police inspector next day asked me when we left the building. I told him and told him we had pushed one of his men away in order to pass the door. I remember his reply: "Well, I'll be d—d. I supposed you fellows had stayed there all night, since my men told me you hadn't come out."

"That ended our trouble in Birkenhead. Several of the leaders of the crowd were arrested and dealt with by the law.

LESSON 17—FAITH IN ONE'S SELF.

Song: "Do What is Right" (Deseret Sunday School Songs, No. 118).

Prayer.

Memory Gem: "To thy own self be true, and it must follow as the night the day, Thou canst not then be false to any man."

Lay a twenty-foot pieec of two-by-four on the ground and walk along it. Easy, isn't it? Now put that same piece across a ditch or across the corner of a high fence and walk along it. Not quite so easy, is it? Now, fancy that you

could lay it across a chasm one hundred feet deep. Can you imagine yourself walking across it now?

Yet it is the same piece of lumber in each case, and the process of walking remains the same. What makes the difference? In the first place you felt sure that you could walk along the two-by-four and you knew absolutely that if you didn't there was no danger—you simply would step off on the ground. But in the second case and more especially in the third, you were afraid that you might not succeed, and you knew that if you didn't a calamity would befall you.

Now, in life our two-by-fours do not all lie on the ground. In fact many of them seem to be suspended at great heights across the chasm of doubt. We often fail to do our best because we are doubtful as to the final outcome of our efforts. Students often fail to get good marks in examinations, not because they do not know their subjects well nor because of the difficulty of the examination, but because their fear of the outcome upsets their nerves, and as a result they have neither the clear mind nor the steady control that they ordinarily possess.

Faith in God is a blessed thing. Faith in one's self is a most helpful thing. Not that any one should feel proud because of what he can do—it is little enough that the best can do—but that he has a wholesome respect for his power to do. It is a splendid thing for a young man to feel that if a thing is right and ought to be done, and is within his province of capability, he is going to do it. At least he will do his best and the world asks no more of anyone. Confidence that you can do a thing, half does it for you.

Because of a lack of confidence, together with a disposition at times, not to do more than has to be done, many people rob themselves of countless opportunities for development. It is so much easier to run away from a difficulty and leave it to the other fellow that too many of us fail to get the good out of experiences that might be ours.

A program is to be given. The superintendent wants you to give a part. What is your answer? Do you say, "Yes, I'll do the best I can, though I'm afraid I may not do the best that could be done," or do you find yourself answering, "Oh, I can't do it—let Billie do it," or worse than that.

do you let the matter pass without definitely stating just what you will do and then stay away from the exercises without making any explanation? It may be hard, of course, to prepare the lesson assigned you and it may be harder to stand before an audience and present it—but it is the doing of hard things that will bring you development. Doing the easy thing always is what prevents many men from achieving anything worth while.

Recently I enjoyed a dinner prepared and served by two young girls. Everything was going well except that I could see that one of the girls was extremely nervous. She seemed to be afraid of doing the simplest things for fear she should make a mistake before the company. Finally, in carrying out the dishes, after the third course, she tipped her tray and off went two cups on the floor. "That was just what I've been expecting all the time," I heard her say, as she passed into the kitchen. She couldn't do herself justice because she was thinking all the time of the mistakes she might make.

She hadn't had much experience serving, it is true. We knew that and would gladly excuse anything she might do. If she just could have gone about her work naturally and enquired whenever in doubt, how much easier it would have been on her! Of course that is the difficult part of our development, but it only emphasizes the point that we ought to welcome every task that comes to us for the development which it brings us.

Every boy who has played baseball knows how poorly he bats if he goes up to the plate afraid that he can't hit a certain pitcher's ball. The fear that he feels makes it doubly hard to do anything.

An interesting incident has just occurred on the Chicago National League baseball team. Mike Doolan had been the regular shortstop for a long time, but he was beginning to slow up, so Manager Joe Tinker secured a younger man, named Eddie Mulligan, to work into the position.

For a time, of course, both men were on the team. Mulligan would be sent into a game to be given a chance to make good, and if he failed out he came and the veteran Doolan finished the game. And Mulligan often had to go

out. As he played his position, he must unconsciously have kept one eye on the players' bench to see if Doolan were coming in to take his place. He was never quite his real self. Finally Manager Tinker seemed to realize this fact and sold Doolan to another club. From the very day of the sale, Mulligan became a real shortstop, and is now making a name for himself. As soon as he realized that "it was up to him" to make good—when he knew that he alone must carry the burden of his position whether things went well or not—when his mind was entirely free to do just one thing—he did it. He rose to the situation.

And there is a situation for all of us to rise to!

Questions: What is the difference between self-confidence and pride? Why is it so hard for most men to operate an automobile for the first few times? How would you set about to develop confidence in anything?

Song: Third verse of opening song.

Benediction.

LESSON 18—FAITH IN FELLOW MAN.

Song: First and second verses of "Let Us Treat Each Other Kindly" (Deseret Sunday School Songs No. 146).

Prayer.

Memory Gem: "If you trust, you are trusted; if you suspect you are suspected. If you hate, you are hated; if you love, you are loved."

We have spoken of Faith in God, and of Faith in One's Self; add to those Faith in One's Fellow Men, and you have summed up God's highest laws as to what constitutes our duty in life. Just as some men limit their possibilities either by a lack of faith in God or by an underestimation of their own capabilities, so they and many others fail to contribute as they might to the world's service and happiness, because of the unfortunate attitude which they assume toward their fellows.

A man's point of view determines very largely what he can see in other people. If he has made up his mind that some person is a hypocrite it is impossible for him to see

anything in that individual but hypocrisy. Let a friend tell you that Mr. X is a fine fellow, and see how easy it is to treat him well when you meet him. Equally true is it that if that same friend tells you that Mr. Y is a sneak, you can fairly imagine him walking off with something of yours the minute you see him.

It seems so natural and so easy to find fault with people. To be a critic is so simple a matter; but to be able to stand up under criticism is infinitely harder. A man may do a score of good things and they are passed by unnoticed, but let him make one mistake, take one false step, and every one seems ready to cry out against him. If we could cease looking for bad things in people and criticise them to themselves only for their own good, how many heartaches could be spared in the world, or better, if we could spend our energies with people looking for good in them—and we could always find it—and helping them and ourselves to become better, what a change in our social life there could be!

The point is, we usually can find what we look for. Why not make our search for the best in people? It is told of Darwin, the world-famed scientist, that the first time he traveled northward through Europe he was interested in flowers for a collection that he was making. A few years later he went over the same countries looking for evidences of glaciers that were supposed to have swept over Europe. He found the evidences in abundance and wondered how he ever could have made that trip before without discovering them. The fact is, the second time he went through those regions he was looking for glacier landmarks—he saw what he was looking for.

I remember reading the story of a girl who had become pretty well discouraged with the world and the people in it. She seemed to have reached the stage when she could see nothing but meanness in the human race. It was in the winter, as she chanced to be making a trip into the country. Her road led through a more or less wooded section, the trees and bushes of which were weighed down with the heavy snows that had fallen. One bush particularly caught her attention. The snow had so drifted about it that it was entirely covered except for a small part near the ground

facing the road. As she looked at it, dark as it was against the white snow, she thought it was typical of what she could see of people. But as she passed by and looked back to see it from the snow-covered side, her eyes were dazzled by the glistening, frosty snow against the sun. The contrast between the two sides of that bush roused her out of her gloom. Perhaps, she thought, there may be two points from which to look at people, and she resolved thereafter to try looking at them from the "snowy" side.

An old resident of a village in New England had learned the same philosophy of life and often used it when newcomers arrived in the village. These people often would enquire of him, because of his having lived in the place so long, what sort of people lived there. One day, a rather "lemon-flavored" fellow put this inquiry to him:

"Well," said the old man, "what sort of people lived in the town you came from?"

"Oh, they were rather a poor lot. They didn't have any ambition to do things, but spent most of their time gossiping about their neighbors."

"That's too bad, really; I'm afraid you'll find that very sort of people here."

In the course of the week, another man, evidently of a less "acidy" disposition, asked for the same information. He in turn was asked his opinion of the people living in his former town.

"I've always been lucky," he answered, "wherever I've lived I've met the very best kind of people."

"That's fine," said the old man. "I'm glad to say that you'll find just those very people here."

Did you ever meet a person who upon first acquaintance impressed you as being a person you should never care to associate with, but who later became one of your best friends? Or a better test: Have you ever met two people at the same time, one of whom at first struck you as just a plain, ordinary, and not very likeable person, while the other was stamped with all the outward marks of a winning personality? And then as you came to know them better you have found the ordinary person quite as extraordinary as the extraordinary one has proven to be ordinary?

Would that we might be blessed with the wisdom to know people as they really are, and be further blessed with the sweetness of disposition to look for and find the good that is always to be found in our fellow-men!

Questions: Do you remember ever changing your opinion of any one very decidedly? Why? Is it fair to think differently of a person from the way we expect that person to think of us? Why? What part do misunderstandings play in the troubles between men?

Song: Third verse of opening song.

Benediction.

LESSON 19—PERSONAL CLEANLINESS.

Song: Let us all be good and kind." (Deseret Sunday School Songs, No. 199).

Prayer.

Memory Gem: "Cleanliness is next to Godliness."

A favorite adage with one of the best teachers I ever had was "Cleanliness is next to Godliness." How she used to watch for unclean finger nails, which she called "the little black half moons." I never see a dirty finger nail to this day but I think of her vivid descriptions. And I fancy she was always rather particular about those little head appendages through which we were to hear all the good suggestions she had to offer. She often quoted a friend of hers who said that the most essential qualifications of a boy whom he would employ were: "Cared for finger nails and good, clean ears."

Some people argue, of course, that these are little details of no very great importance. They say everyone gets dirty, particularly real live boys. And we agree. But there's something wrong when a person gets dirty and continues to keep that way. The serious part of the matter is that some people never develop or else lose their pride in keeping their bodies, the tabernacles of their spirits, clean and attractive.

There is a physical cleanliness and a spiritual one—ordinarily they go together. There are exceptions, to be sure. Many a villian parades with spotless clothes and well

combed hair and many an honest man because of his occupation presents not the most attractive appearance. But men at the head of criminal institutions and industrial schools report unanimously that one of the first signs of a determination to lead a better life on the part of the inmates is a decided tendency to "clean up."

A proper regard for neatness is characteristic of practically all great men. A person rarely sees a governor of a state wearing a soiled collar or shabby shoes. Regard for these details marks a man or woman of high type. Poverty may limit the number and style of a lady's gowns but it can never interfere with true neatness so long as she is self-respecting. To see a girl whose dress is held together with pins—safety, or otherwise—is as much of a brand as to see a boy with shoe laces untied and dangling and with hair uncombed.

To show that business men are concerned with the matter of personal neatness and cleanliness the following incidents may be of interest.

One man advertised for an office boy. The work was not to be of a difficult nature, but it demanded that the boy be careful and painstaking. As the man in question was a very busy manager of a large concern he did not care to see all of the boys who were sure to apply, so he instructed his assistant to take note of four things about each boy who came into the office and send in only those who stood up well under the test. These questions constituted the test:

1. How did he close the door—carefully or with a bang?
2. Were his shoes shined?
3. Were his hands, and particularly the finger nails, clean?
4. When you told him to have a seat did he take it in an orderly or in a careless manner?

It is hard to believe that so simple a test could determine the merits of a boy but here is the case of a man to whose judgment after years of experience these details were an index to boys' possibilities.

Another case is even simpler. This time the manager in question made it a habit when interviewing boys who had

applied for a position, to drop a book on the floor of the waiting room or leave bits of paper on the seat in order to discover which of the applicants would notice these things sufficiently to pick them up and put things in order. So far, we have spoken of the smaller things—the little details that are largely only surface tests. But there is a bigger aspect to physical cleanliness. As already stated, the body is the tabernacle of the spirit. It determines and limits our possibilities to such an extent that it ought really to be sacred to us. A boy ought to feel a pride in perfecting the various members of his body. It must be embarrassing to a boy who can “chin up” only five or six times when his chums can easily do twelve or fifteen; or when he can jump only half as far as they; or when he can’t compete with them in a race. There is something so manly about a boy who can do things. Everybody admires a football player of merit, or a track athlete; in fact any athlete who is clean, straightforward and capable, always calls for admiration.

Much is said against the cigarette because of its injurious effects. And much more ought to be said and enforced, but I never could understand how a boy could puff away at a cigarette when he knew that if he continued he never could hope to be a winner on athletic teams, or in any other place. I never yet have seen a boy who smoked and continued to do it who continued to improve in his athletics: on the other hand, I have seen boys as capable as any boys I have ever known who because of smoking and otherwise abusing their bodies, have dropped out as athletic leaders altogether.

It is always an inspiring sight to see the attention trainers give to race horses. They feed them only the best of feed; they wash and curry them until they fairly shine; they exercise them regularly—in fact, if any animal is ever well trained, it is the horse. What results they get! And yet they are only results which we could secure for ourselves if as our own trainers we would take a pride in perfecting the capabilities God has blessed us with. We have inherited clean, strong bodies from our pioneer forefathers—it is for us to preserve them in all their cleanliness and to perfect them in all their possibilities.

Questions: How is it that an athlete can run long races as fast as he can? Do you know a cigarette smoker who is a good runner? Has a man any better right to cultivate the dirty habit of chewing tobacco than his wife has to being slovenly in her home? Have you tried to see how much you can develop yourself in any particular respect by systematic practicing?

Song: Third verse of opening song.

Benediction.

LESSON 20—SPIRITUAL CLEANLINESS.

Song: "Angry Words" (Deseret Sunday School Songs, No. 67).

Prayer.

Memory gem: "Create in me a clean heart, O Lord, and renew a right spirit within me."

Important as it is that we should be physically clean, it is even more necessary that we be spiritually free from taint. "As a man thinketh, so he is." Clean thoughts lead to noble character just as surely as vile thoughts lead to sin and corruption. President Brimhall of Provo once said: "I don't care how much men oppose me, and if need be I don't care how much physical pain they inflict upon me because of religious beliefs, but I do earnestly hope that no man may succeed in planting filthy thoughts within my mind."

"What do you think of when you don't have anything else to think about?" You may smile at this question now, but take it for what it suggests and think of it at spare times. Practically every crime that is ever committed is committed scores of times in the mind of the criminal before the public knows anything about it. It is a growth. A man sees something that he would like to possess but he can not afford to buy it. He passes on but the picture of the object is in his mind. He ponders over it, wishing it were his. And so the process goes on and on until his mind is so worked upon that to satisfy his craving he becomes a thief. In very many cases, when an article has made its appeal, the

person involved has never had an idea of ever stealing in order to secure it.

A thought, lodged in the mind, seems to grow in its power to influence. It fairly takes hold of the individual. Prison authorities claim that their worst criminals seem to have just one idea—they can't get away from it—it haunts them and forces them into crime.

Newspapers come out regularly with accounts of crimes committed by boys because of ideas put into their heads by moving picture performances. I recall one case very vividly because of its seriousness. Two boys—just ordinary boys full of life—were in the habit of going regularly to a "movie" that featured sensational films. There they saw constantly all sorts of robberies, escapes from prison, hold-ups, clever schemes and such affairs. And apparently there were no serious consequences for the boys never tried to imitate any of the performances on a very large scale. But one week a strikingly good bill came through. It showed a very remarkable train wrecking scene, where everything worked beautifully.

The pictures were so interesting and made such an appeal to the boys that they saw the performance three times before it left. They talked about it between times and in short were fairly wrapped up in it. Now it happened that they lived near a train track themselves, and strange as it later seemed to everybody, for the boys were pretty sensible boys, they laid very elaborate plans for enacting a "movie" of their own to make a little more real the realities of what they had seen. They worked for days perfecting their arrangements until they were sure they could *safely* wreck their train—for of course they didn't want to injure any one—they were just out for fun.

But their plans worked out with all the success of a criminally laid plot. The train dashed into their "trap" and was hurled down an embankment with a terrific crash. The next morning the papers came out with startling head lines: "Eight passengers killed and many more seriously hurt as a result of a 'movie' prank of two boys. Boys being held on a charge of murder."

Think of the consequences. Here were two boys who

would never have dreamed of becoming criminals. But a thought took hold of their minds—worked them up till they lost their sense of judgment and blighted their future lives.

On every hand, experience teaches us to fill our minds only with ennobling thoughts, for as we think so do we act.

The company we keep determines to a very large extent the kind of thoughts that are to occupy our minds. If a boy would choose always that company which elevates him he would be pretty safe. The trouble is, so many boys find their most agreeable company on street corners or in pool halls. There are naturally times when the conversation carried on in these places is worthy and entirely safe. But all too often the great tendency is for it to drift to questionable stories and cheap talk. A filthy story usually has a point to it and is therefore interesting to the crowd. One such story calls for another and it is an easy matter for an evening to be filled up with them, particularly if there is in the crowd a fellow of low repute to cite illustrations and thrilling experiences.

As stated, the stories have a point—they strike home and are so vivid that they are easily remembered. In fact, the tragedy of the street corner story is that too often it can't be forgotten. Its appeal is always to the passions—it stirs people up so that many a boy traces his downfall to a street corner story.

Such stories are poison of the worst kind to the soul. No sensible boy would go into a house where smallpox or diphtheria was at its deadly work and yet he might much more safely do so for his own future good than to frequent a corner where the disease germs of the filthy story swarm. We quarantine for contagious diseases—why not for the one of the street corner? Let us hang up a big yellow flag for our own minds to reflect upon at any rate.

“Quarantined—Filthy Stories—No self-respecting boy will risk the welfare of his soul by exposing his mind to the evils of the cheap, demoralizing talk that threatens him here.”

It is hard enough to keep clean and straight at best. Let us not drag our minds into places where we know they will be corrupted.

Questions: What do you think of when you don't have anything else to think about? How would you decide whether a moving picture show is good or bad? Do you ever see the leading men of your community spending their evenings on the street corner? Why? Do you believe in quarantine? What about mental quarantine?

Song: Third verse of opening song.

Benediction.

LESSON 21—HABIT.

Song: "Beautiful Zion" (Deseret Sunday School Songs, No. 92).

Prayer.

Memory gem: "It takes the hammer of practice to drive the nail of success."

I was amused a few months ago at an experience that I had in a ward a little way south of Salt Lake City. I had been invited out to the farewell party of a young man who was leaving for a mission. His father had just purchased a new automobile and so he said he would gladly meet me at the car and take me to the ward house. But as I was anxious to get home as early as possible and as it was hard for him to leave his own party, he said that, if I didn't mind, his younger brother would drive me back to the car with his horse and buggy.

The program over, we started out according to our plans. When we were nearly to the car line, I was startled by the horse suddenly turning off the road into a narrow lane. Before the driver could stop him he had landed us at the back door of somebody's home.

I inquired as to the cause of this sudden side excursion and the boy, between laughs, informed me that there was a girl in the case. The older brother had been calling pretty regularly of late and the horse simply did what he had been in the habit of doing.

A short time ago I visited the state prison and was greatly interested in observing the actions of a herd of thoroughbred cows. One thing, particularly was striking.

When they were let into their barn—a great long structure with stalls for at least twenty or thirty head, every cow, without any hesitation at all, walked directly to her own section. It seemed as easy for her as if she had been human and could have read the number on the stall. She did what she was in the habit of doing.

You all, no doubt, have seen dogs that invariably travel under their master's wagon just behind the horses. Yet they never get run over—it has become natural for them to run there.

Nor is such behavior limited to the lower animals. We, too, are subject to the same tendencies in our actions. I had occasion recently to leave my watch, a double-cased one, with the jeweler for repairs. He gave me one to use in the meantime which had an open-face. Every time I took out this new watch during the first day that I had it I unconsciously pressed the stem as I had done to open the case on my own watch. Nonsensical of course, and I determined each time that I did it that I should not be caught again. But before I was aware, out came the watch and immediately—press went the stem!

Just today, I sat in the bleachers of the American League Baseball park of Chicago and between plays listened to the conversation of two "fans" who sat next behind me. So far as I remember, one of the two men never made a statement which did not contain an oath. The Lord's name he entirely disregarded. And yet he didn't seem exceptionally wrought up over the game. The oaths seem to come naturally as part of his vocabulary. Perhaps he wasn't even aware that he was swearing. He had formed the habit of foul language and now branded himself quite unconsciously. Everyone knew that he was not of the highest grade of man by merely observing one of his habits for a little while.

If you have been accustomed to wearing your hair parted on the side, part it in the middle and note the effect. Or try eating your breakfast with the left hand (your right, if you are left-handed) and see how awkwardly you can satisfy your appetite.

These and scores of other simple occurrences teach us

that we do very much of what we do largely as a matter of habit. In fact, we are what we are largely because of what we are in the habit of doing. Whenever we perform any act there is a tendency to repeat that act. And the interesting thing is that each time we do the thing we have made it easier for the next doing. Those two facts—first, that we tend naturally to repeat, and second, that as we repeat the operation becomes easier—are what make habit-forming such a valuable or such a disastrous thing.

The horseman knows that the first driving is the most critical one the horse is ever put through. If he can succeed well the first few times he takes the horse out, he likely will not have any serious trouble. But if anything goes wrong the first time out—if a strap breaks, or a wheel comes off, or if for any other reason the horse is frightened and kicks or runs on this first experience, it is possible the animal will never forget it. How often a horse is badly frightened by a street car or a train when it is being broken, never to forget the fright!

We have been interested in watching the development of our little child three years old. She learns songs rather readily by hearing them sung and resung. If she ever learns a song incorrectly or if the one from whom she learns a song teaches it other than as it should be, the child never seems able to forget the first impression of the song, even in the face of constant corrections.

The point is that boys and girls every day of their young lives are doing things which they very likely will repeat. What they do today, they will more easily and therefore more readily do tomorrow. So that whether they realize it or not, they are shaping their future lives by every little action of their lives. The sower must reap what he sows, whether on the farm, in the garden, or in the human soul. As you sow today, so shall you reap tomorrow.

How shall you sow? Let's consider that question in next lesson.

Questions: Hold the arms out at full length—now try circling the right hand fast and the left one slowly at the same time. What makes it hard to do? Why is it that horses can tell where to "turn in"? How many of the things

you do each day do you do according to habit? How about the habit of whistling? Of prayer? Do you know of people who have formed the habit of fault-finding?

Song: Third verse of opening song.

Benediction.

LESSON 22—HABIT.

Song: First and second verses of "Sowing" (Deseret Sunday School Songs, No. 37).

Prayer.

Memory gem: "Every smallest stroke of virtue or of vice leaves its never-so-little scar."

The first important thing about sowing is that we all must sow. Whether we choose to or not we are so constituted that except when asleep we must ever be doing something. It is true that we speak of idle people and of lazy boys and girls, but in all their idleness and laziness their minds are active—they are thinking of something—though that something be only a new way to avoid work or a new method of discovering nothing to do.

Did you ever see a vacant lot that received no attention at all? If the lot is never touched, you may be sure something is growing there. The whole universe is constituted to produce. It is nature's first law—to grow—to do—to develop. And if the earth can not choose but give birth to something, so much more the human soul, God's richest gift, must produce.

Ever to be doing something is the characteristic of human beings from the time they are born into the world. Knowing this, and knowing that whenever we do a thing there is a tendency to repeat it, how mindful we should be that every act of ours should be a positive, helpful one. For every act of today added to every one of tomorrow and all of our tomorrows, will make us what we are to become. We often look at great men and women—those who have achieved honor and distinction, and we are inclined to wonder just when or where this greatness came upon them. We somehow fancy that along the road of life they came to a

lucky turn—that from that turn they have formed greatness at every cross-road. And of course opportunities do await men and women and there are important and critical turns in their lives, but the essential thing for us to remember is that these great characters have so applied themselves in all their days and have constantly added to their powers until when a great opportunity presents itself they are equal to it; or better, they have so trained themselves that they discover opportunities and make them and themselves great.

Edmund Burke, one of England's greatest orators, when asked how he could present such an excellent speech, one which seemed to call for such great preparation and concentration, replied, "I have been preparing that speech all my life." And his meaning is clear. Practically every great orator spends hours and hours of his daily life preparing speeches—not definite speeches necessarily for any particular occasion—but they are storing their minds with valuable information. Then, some day, an occasion presents itself, they feel the inspiration of it, and from that wonderful storehouse—an improved mind—they draw ideas that thrill the world.

Unfortunately, too many of us slide along with events, thinking perhaps, if we think about the matter at all, that if a great occasion ever comes to us we very likely will be equal to it. But it takes a genius to meet off-hand the great situations that arise, and mighty few of us are badly scarred with genius. I was interested the other day watching the baseball team that a year ago won the championship of the world. Every man on the team played as if he expected the ball to come to him on the next play. He didn't stand back as if to say, "Well if the ball comes my way, I'll try to get it;" but rather his spirit was, "He'll likely hit to me this time and I'll beat him to it." The third baseman, anticipating a bunt repeatedly ran in and though the batter didn't choose to bunt, still the baseman went in. In the entire game the ball was not bunted to him but he played as if it might have been scores of times. And so with every other man on the team. Never waiting for things to come to them, they were out to get whatever could be found.

What a wonderful thing it would be if we all could

assume such an attitude in the game of life. Imagine a boy or girl who, for instance, fairly hungered for knowledge—one who on every occasion tried to find out all that he possibly could—at home, in the class room, in the library, in the church, on the street—if he always was in search of truth and beautiful ideas, what a growth he could achieve. What a difference between such a one and one who hates to be home, hates to go to church, never takes any interest in school—just wants to hang around and be amused. And yet, boys and girls who are really hungry for knowledge aren't the most easily found of God's creatures.

Not that they should make book-worms or slaves out of themselves. Not at all. Let them play; let them play often and whole-heartedly. But whether they play or work, let them put themselves positively into all that they do. To form the habit of putting the whole soul into everything that is done secures wonderful results. If the order of business is basketball I like to see the fellow or the girl doing his level best. And if in the next half hour, the order of business is a history lesson, let the lesson be just as much of a game as the basketball and let everyone "get in." There is no place on a ball team for the man who doesn't get into the game. And life, these days, is getting to be just the same sort of game.

One other point ought to be made here concerning habits. So many young people do a thing, which they know ought not to be done, with the explanation to themselves, "Well, I won't do it again," or "I'll do this now while I am young, but after while I'll quit." Until pretty soon, even if they try to be honest with themselves, they find that about all they can do is to keep from doing something they ought not to do. And as they must constantly think of the thing not to do, that is the very thing that is on their mind and the one finally that they most likely will do, in spite of themselves. The third big thing, then, for us to remember is not to sow wild oats thinking that later we shall reap only the best variety of oats, or not to plant thistles with the thought that by and by we shall cultivate roses; for God has decreed that we have already determined the harvest when we sow the seed.

Questions: See how long you can think of nothing—keep your mind blank. Why do weeds grow up so often after they have been cut? Are idlers really idle? Why? Mention cases where great men have spent practically all of their lives to perfect some one thing. Did you ever try to see how many new things you could learn in an hour?

Song: Third and fourth verses of opening song.

Benediction.

LESSON 23—CHOOSING A LIFE'S WORK.

Song: First and second verses of "Shine On" (Deseret Sunday School Songs, No. 151).

Prayer.

Memory gem: "There is more real joy in doing one thing well than in half-doing a dozen."

One of the saddest things in the world is to see a man who has missed his calling or, what is perhaps worse, one who has never had a calling to miss. So many boys and girls never seem to think of their future—they have so few ideals—they fail to picture in their minds what they some day would like to become, and they do not begin in their early years gradually to work toward the task of their heart's desire. Of course, boys may not always know just what they want to become. They may change in their notions of their future work—today they may want to develop into a policeman, tomorrow into a conductor, next day into a Charlie Chaplin, or finally into the governor of the state. In fact, it would perhaps be a dangerous thing for a boy in his very early years to choose his life's work and shut his eyes to all else, but the important thing is that a boy or girl should, for the time being, be able to put their whole heart into something and call it their ideal.

Given a boy with ordinary native ability, let him apply himself diligently and happily at a particular line of work and, granted that he lives a good, clean life, he is sure to succeed. Too many boys drift along, having a good time, provided with money from home, until all of a sudden they find themselves facing the world with a living to make. They must take what work they can find.

Or perhaps they see some "Mary" or "Vera," or "Louise" whom they would like to take out. Their heart overrules their head and they quit school and accept the first position that offers itself in order to make enough money for a good time. And the tragedy of it all is that they have stumbled into their life's work. Perhaps they are unfitted for it; perhaps in a year or so they don't like it; but "Mary" or "Louise" in a little home or more likely in a rented apartment is to be supported. To face life, having to do something which he would rather not do—that is a young man's calamity.

And boys, young as they may be, are not a day too young to be thinking of these things!

And the girls—what a rich field for them to choose from! Given a girl! Can she play the piano? Perhaps her gift is a rich voice—has she discovered it and has she cultivated it? Or perhaps she may recite well—what an attainment is good reading. And what may she not do with a needle! or a shuttle? All of these things will cultivate her higher qualities of womanhood; they will occupy her spare hours; and they will fill out her life so that it will not consist merely of the so-called drudgeries of household life. Today is an age of specialization on every hand, the work of the world is being done by men who know particularly well how to do the thing they are called upon to do. There are very few "Jacks of all trades" today—the world has little place for them. I was interested a few months ago watching a man who was lathing a new building. He did all of the lathing himself. He could do it so well and so fast that an ordinary workman had no chance with him. He enjoyed his work and was well paid for doing it.

The same thing practically was true of the shingling. And so on in the whole construction of the building. Every man was a specialist in his line. He got results; the world demands just such men.

If you live in a city, step into a shoe repairing shop and see how wonderfully system has been introduced so that each man can do his particular part of the work well. An old shoe can be made to look like new almost before you are aware.

The world is full of opportunities if you are ready for the opportunity. But you must be able to put your heart into your work. There was a time when a boy became what his father had been, but that sort of heredity is no longer generally true. I recall reading an account of a millionaire lumberman. He had made a fortune in his business and was anxious to have his son follow this same line of work. In fact, there seems to be no question but that the boy might some day succeed to the management of the business. But for some reason, the boy hated lumbering. He seemed to feel that he was not "cut out" for that sort of thing. He fairly detested the sight of a board. (I don't know whether recollections of a shingle in childhood were responsible or not.)

The father sent the boy to school to fit himself for business-management. He was careful to select courses that would best prepare him for what he would later have to do. But the boy couldn't put his heart into any phase of the work. Finally he came to his father and made a very pointed statement of his position.

"You've been trying to make me a lumberman for a long time; but I cannot become one. I hate the work; I have no interest in any part of it; I don't want to go to school any longer to prepare for it; but I am going to learn to do the thing I have always wanted to do—I'm going to become a barber."

The father was amazed. A millionaire's son to become a barber and work for a few dollars a week! He refused his consent to any such scheme. He threatened to disown the boy and all sorts of things, but the boy's heart was set. He went into the barber shop where he had spent some of the happiest hours of his life watching other men do what he longed to do—he learned his trade; rose from the last chair in the shop to the head one; soon became manager of the establishment and finally was in charge of three flourishing barber shops. He did not make his millions, of course, as he might have done, had he been differently constituted, as a lumberman, but he made a very comfortable living and he was thoroughly happy all the time in his work.

Now in all this wide world, what thing or things can

you give your whole heart to so that you may become a master of your art? All work is noble if it is nobly done. Yours can be nobly done if you select it properly, prepare for it carefully, and put your soul into it.

Questions: What do the men do whom you know to be most successful? Why is it usually more enjoyable to play than to work? Is there any kind of work that you really like to do? Do you know a good teacher who does not like to teach? If you were to choose your life's work now what might it likely be? Why?

Song: Third verse of opening song.

Benediction.

LESSON 24—AN IDEAL IN LIFE.

Song: First and second verses of "Sunshine in the Soul" (Deseret Sunday School Songs, No. 165).

Prayer.

Memory gem: "If you really want a thing, and want it hard enough and long enough, with a will behind your want, you can get anything within reason."

Last lesson was given over to a consideration of the importance of choosing a life's work and of preparing to do that work well and with a whole heart. May we not well spend a little time to advantage in calling attention to the sacredness of making the best possible choice of that work. Every man is born into the world to perfect himself and to do good service to his fellows. What he can best do he must himself discover. We can only endeavor to inspire him to discover his best self and service.

Benjamin Franklin admonished us to "Hitch your wagon to a star," meaning that early in life we should fix our ideal in life far out beyond us and then spend our life in trying to realize the ideal. The ideal thus becomes a sort of lamp-post to our path in life—we see it afar off and it guides us as we approach it.

Nathaniel Hawthorne realized the importance of having an ideal in life and he set down his inspiration in the matter in one of the world's greatest short stories, "The Great Stone Face."

As the story goes, a boy, Ernest, lived in a village that nestled close against the foot of a mountain. Their house was so situated that from its windows they could look out upon a wonderful formation on the side of the mountain. The face of the crags had been so worn by nature that a striking likeness to a human face had been carved and stood out as a sort of sentinel to the village. People called it "The Great Stone Face" and were fond of telling all sorts of stories about it. They seemed to think that it played an important part in the history of the village and, in fact, they believe that it typified some great man who one day would come into the village and do wonderful things for it and its people.

One of Ernest's greatest delights was to sit and listen to his mother tell of the wonders of the Great Face. Early in his life he had been taught to study it and watch for the time when the much-talked-of person should come into the village.

Years passed. And then one day Ernest was delighted with the news that at last the man resembling the Great Stone Face had been found and that he was actually on his way to do honor to the town. The news spread until soon the whole village was astir with excitement. Great preparations were made to give the newcomer proper reception.

He was one of the village's own boys who years before had left for unknown parts and had there made a fortune which he was bringing back to build up his birthplace with.

The day of his coming finally arrived. The streets were crowded with anxious faces who would catch a first glimpse of the hero. And Ernest was there with an enthusiasm all his own. Here came his long-looked-for ideal. What enthusiasm! Everyone could see at a glance a wonderful resemblance between his expression and that of the Great Stone Face. "Why he is the very image of it," and other such expressions went round.

At first Ernest was struck with the resemblance. But as the procession went forward, he saw what many failed to see. A poor beggar woman at the side of the road asked an alm of the Great one. But Gather Gold, for that is what he was called, brushed by and indifferently flung her a hand

full of pennies. To Ernest it seemed the act of a Scatter Copper rather than of a Gather Gold—there was no heart behind it. Ernest left the reception disappointed. Soon others felt that there was something lacking in Gather Gold and they began to look for some one else who should live up to their ideal.

Time went on. Again the rumor spread that the Great Stone Face had surely been found. This time he was coming back to the village after having won fame as a great general. A second great celebration was arranged to welcome him as Gather Gold had been welcomed. The same enthusiasm was manifest, but again there was the same disappointment. The kindness and sympathy of the face on the mountain was lacking.

Meanwhile Ernest continued to gaze upon The Great Stone Face. He longed for the time when he might really see the man who should satisfy his picture. And all the time he grew and developed and thought of worthy things.

A third time, the good people of the village were stirred with the report that now at last beyond doubt the Great Stone Face was to be seen. This time it was a statesman who was to bring distinction to the village. When he arrived he surely did seem to resemble the mountain face. In fact, people called him "Old Stony Phiz" so great was the resemblance. But as they came to know him better, he too fell short of their expectations. Ernest particularly was disappointed. "Old Stony Phiz" knew all about politics but he didn't reach out to help people as Ernest felt sure The Great Stone Face would have done.

And now years went by with no mention of the Stone Face. Ernest never forgot it, however, and continued to study it. It almost seemed as if it imparted some of its wisdom to him for he possessed more than any one else in the village. Often people would come to him just to hear him discuss subjects with them. So many came that finally they got together in a group and Ernest used to go out toward the mountain of an evening and tell them of his thoughts.

He read many fine books. There was one poet especially whom he loved to read. He used to wish that he could see the author of so many beautiful thoughts. Per-

haps he would resemble the Great Stone Face. Before long he did come to the village. He had heard of Ernest's wisdom and came to talk over some of the problems that puzzled him. As they talked together Ernest saw the likeness of the Great Stone Face in the countenance of the poet but unfortunately the poet hadn't lived in his own life in accordance with the truths that made his poems famous.

On the evening of the visit, the two walked out to the grove where Ernest was to deliver his usual address. His congregation gathered and were more than ever interested in what Ernest had to say. He seemed to enjoy an inspiration never seen before. As he proceeded, his face brightened under the enthusiasm of truth until as the poet watched his expression in the shadow of the Great Stone Face, he jumped to his feet and, turning to the congregation, declared "See—there is The Great Stone Face."

And surely enough Ernest had lived to realize his own ideal. He had become what his heart had always been set upon.

Suggestion: Some members of the class may have read "The Great Stone Face." If so, let them tell it. If not, and a copy of it can be secured, read it with the class, otherwise spend the time making sure that the pupils have the story thoroughly impressed upon their minds.

Song: Fourth verse of opening song.

Benediction.

LESSON 25—PROMPTNESS.

Song: First and second verses of "Put your shoulder to the wheel" (Deseret Sunday School Songs, No. 178).

Prayer.

Memory gem:

"The 'Put-it-offs' never make up their minds,

Intending to do it tomorrow:

And so they delay from day to day,

Till business dwindles and profits decay,

And their days are full of sorrow."

"Wait a minute," as a habit, is one of the costliest and

yet one of the most common habits known. The trouble with it largely lies in the fact that it never seems serious to the person causing the delay but it is very serious and annoying to him who waits."

A meeting is called for 7:30. Half of those expected are present, but those in charge think they ought to wait for the other half, so that it is not now uncommon at all to have the clock register 8 o'clock before anything is done. Figure out what a delay of this sort costs. Suppose thirty people were present at the time the meeting should have begun. Every minute's delay, then, meant a loss of thirty minutes. Half an hour's delay meant a loss of nine hundred minutes, or fifteen hours. So that though to some the delay of half an hour was not serious, really is lost for the world more than a day of valuable time.

You are asked to bring in some wood—or to clear the kitchen table—or get up—or do the dishes—or any one of the things you are constantly being asked to do. What happens? Do you act at once? Or do you cripple your will by saying, "All right in a minute." We have all done it, of course, but when it becomes a habit it takes such a hold on a person that he soon fails to feel any chagrin at being late. And being late is bound to stand between a man and success.

"On time" is one of the best recommendations a person ever has. When we meet a man who is constantly where he says he'll be when he should be, we unconsciously come to have confidence in him. It means so much in securing results. Try going to catch a train on any up to date railroad a minute or two late. The train is gone! And so with opportunity. It comes to all of us; but it has nothing to do with "wait a minute."

The pastor of one of the churches in Chicago is so anxious to teach the boys of his church to be on time that he has cards printed which tell of some of the serious results that have resulted from being "Behind time." Each Sunday School member, when he is advanced into the Intermediate Grades, is presented with one of these cards:

"1. A railroad train was rushing along at almost lightning speed. A curve was just ahead, beyond which was a

station, where two trains usually met. The train was late, so late that the period during which the up-train was to wait had nearly elapsed; but the engineer hoped yet to pass the curve safely. Suddenly a locomotive dashed into sight right ahead. In an instant there was a collision. A shriek, a shock, and fifty souls were in eternity; and all because an engineer had been 'behind time.'

"2. A great battle was going on. Column after column had been precipitated for eight hours on the enemy, posted along the ridge of a hill. The summer sun was sinking in the west; reenforcements for the obstinate defenders were already in sight; it was necessary to carry the position with one final charge; or everything would be lost. A powerful corps had been summoned from across the country, and if it came up in season, all would yet be well. The great conqueror, confident in the arrival formed his reserve into an attacking column, and ordered them to charge the enemy. The whole world knows the result. Grouchy failed to appear; the imperial guard was beaten back; and Waterloo was lost. Napoleon died a prisoner at St. Helena, because one of his marshals was 'behind time.'

"3. A leading firm in commercial circles had long struggled against bankruptcy. As it had large sums of money in California, it expected remittances by a certain day, and if they arrived, its credit, its honor, and its future prosperity would be preserved. But week after week elapsed without bringing the gold. At last came the fatal day on which the firm had bills maturing to large amounts. The steamer was telegraphed at daybreak; but it was found, on inquiry, that she brought no funds, and the house failed. The next arrival brought nearly half a million to the insolvents, but it was too late, they were ruined, because their agent, in remitting, had been 'behind time.'

"4. A condemned man was led out for execution. He had taken human life, but under circumstances of the greatest provocation; and the public sympathy was active in his behalf. Thousands had signed petitions for a reprieve; a favorable answer had been expected the night before, and though it had not come, even the sheriff felt confident that it would yet arrive. Thus the morning passed without the

appearance of the messenger. The last moment was up and the execution took place. Immediately after, a horseman came into sight at full speed, his horse covered with foam. He carried a packet in his right hand which he waved frantically to the crowd. He was the express rider with the reprieve; but he came too late. A comparatively innocent man had been put to death; because a watch had been five minutes too late, making its bearer arrive 'behind time.'

It is so continually in life. The best laid plans, the most important affairs, the fortunes of individuals, the weal of nations, honor, happiness, life itself, are daily sacrificed because somebody is "behind time." There are men who always fail in whatever they undertake simply because they are "behind time." There are others who put off reformation, year after year, till death seizes them, and they perish unrepentant, because forever "behind time."

Of course, these incidents are unusual in their nature, but often we need to have extraordinary things called to our attention in order that we may take notice of the ordinary things. Don't get excited over the train wreck described and then go home and "put off" your evening chores.

Questions: Name four reasons why it pays to be prompt. Name some of the results that follow from a lack of promptness. Why are we so often tempted to say "Wait a minute"? What remedy is there for such a habit? Are successful men usually prompt? Why should promptness make as much difference as it does? How do you feel toward a person who is always late for appointments?

Song: Fourth verse of opening song.

Benediction.

LESSON 26—CHEERFULNESS.

Song: First and second verses of "Scatter Sunshine" (Deseret Sunday School Songs, No. 196).

Prayer.

Memory Gem:

"If any little word of mine
 Can make a life the brighter,
 If any little song of mine
 Can make a heart the lighter,
 God help me speak that little word,
 And do my bit of singing."

Have you ever seen an old-fashioned well—one in which two buckets, each on the end of a rope that operates over a revolving wheel at the top of the well, go down in never ending succession to bring up water to the surface? If so you would be interested in the following "bucket conversation."

The two buckets had gone up and down in the well for years. Said bucket No. 1, "I'm tired of this business. It makes no difference how hard I work—no matter how full I come up, I always go down empty."

"O," said No. 2. "You are altogether mistaken. It makes no difference how empty I go down, I always come up full."

In a figurative way, we are all in the "bucket business" in the world in which we live. And it all depends on how we look at our lot in life whether we are constantly disappointed because we are "empty buckets" or always happy because we are "full ones." What a wonderful difference the point of view makes. I have seen two people living under what seemed identical conditions. One was always happy and cheerful; the other constantly wore a "grouch." Nothing is much sadder than to see a person with that "sour" expression, which develops after a few years of believing that everything in the world is wrong. And one of the most inspirational experiences in the world is to meet a sunshiny disposition that fairly fills you with cheerfulness and hope and the feeling that the world is a wonderful place to live in. Some one had said that to meet such a person is like getting out on the sunny side of a barn when the sun is shining through a cold, wintry day.

We can't all be born into the same station in life. You are blessed with certain of God's good gifts and called to do certain work; your neighbor has been differently blessed

and called. How strange it is that we always fancy that some other fellow has the ideal life. Likely as not he is thinking that very thing of us and wishing that he could exchange lots with us.

There are times when we all must feel a little discouraged, and blue, that is only natural—it takes some clouds to make us appreciate the sunshine. But to see a person—one of God's children blessed with life and health, constantly sad and disgruntled—that is a tragedy. Believing that "no one can be kept down unless he is downhearted" and believing, too, that we can succeed in the work we may find to do, how blessed it is for us to turn to with a merry heart and enjoy life.

The "Chicago American" published an interesting article the other day under the heading, "Laugh twenty minutes a day and you will enjoy the best of health." Sounds rather odd and yet it is only another way of stating one of the proverbs: "A merry heart doeth good like a medicine; but a broken spirit drieth the bones." Medical men declare that our food actually digests better when we are cheerful than when we are blue. In fact, they claim that when we are angry, a poison is generated in our systems that makes good health impossible.

Managers of business houses say they get far better results if they can keep their employees happy. I was interested, recently in visiting a large establishment in which there was hung large signs—one in every room—"Smile." The man in charge said that it was the best regulation they had posted in years.

Of course, we can all be cheerful when everything goes well and everybody about us is good natured. Our test comes when fate seems to be against us or when we don't feel just right. And we can cultivate a habit of cheerfulness so that no one ever need know that we aren't the happiest person in the world. And, as we develop the habit and practice it, we really gain a strength that carries us through little, ordinary difficulties without any disastrous results at all.

"You have all met people who, when asked how they feel, say, "O, not very well today," or, "Something seems

wrong today." How cheerful that sort of expression makes you feel! But you also meet people, who, in reply to same question, and very often may not feel any better than the other person mentioned, yet has the good heart to say, "Fine," or, "I'm dandy today, how are you?" or, "Never felt better."

If we can forget the troubles and our grievances of the past and not worry about the ones that may come to us in the future, we can make this a pretty delightful existence. Try the suggestion of the author of "Pep."

"Be cheerful till ten o'clock in the morning, and the rest of the day will take care of itself."

"Sure this world is full of trouble—
I ain't said it ain't.
Laws! I've had enough and double
Reason for complaint.
Rain and storm have come to fret me,
Skies were often gray;
Thorns and brambles have beset me
On the road—but, say,
Ain't it fine today!

"It's today that I am livin',
Not a month ago,
Havin', losin', takin', givin',
As time wills it so.
Yesterday a cloud of sorrow
Fell across the way;
It may rain again tomorrow,
It may rain—but, say,
Ain't it fine today!"

Questions: What constituted the difference between the two buckets? How is it that the same thing often pleases one person and displeases another? What are some of the chief objections to being "grouchy?" What are the blessings of a "sunshiny" disposition? It is the things we meet or our attitude toward them that determines our opin-

ion of them? Name, in your own mind, "grouchy" people who are happy.

Song: Third verse of opening song.

Benediction.

LESSON 27—CHEERFULNESS.

Song: First and second verses of "Make the World Brighter" (Deseret Sunday School Songs, No. 197).

Prayer.

Memory Gem: The Third verse of the Song, "Scatter Sunshine," No. 196.

Of the many writers who have given us encouraging stories, Annie Trumbull Slosson is one of the most delightful. Through her little cripple, "Story-Tell Lib" she has given expression to some very stimulating little stories. Here is one called, "The Horse that Believed He'd Get There," which is here set down in the hope that some of its readers may fancy themselves in instead of the horses becoming either "Jack" or "Bill."

"You've seen them thrashin' machines they're usin' round here. The sort, you know, where the horses keep steppin' up a board thing 's if they was climbin' up hill or goin' up a pair 'o stairs, only they don't never get along a mite; they keep right in the same place all the time, steppin' and steppin' but never gittin' on.

"Well, I knew a horse once, that worked on one o' them things. His name was Jack and he was a nice horse. First time they put him on to thrash, he didn't know what the machine was, and he walked along and up the boards quickly and lively, and he didn't see why he didn't get on faster. There was a horse side of him named Billy, a kind of frettin', cross feller, and he see through it right off.

"Don't you go along," he says to Jack; "tain't no use; you won't never get on, they're foolin' us, and I won't give in to 'em." So Billy hung back and shook his head, and tried to get away, and to kick, and the man whipped him, and hollered at him. But Jack, he went on quiet and quick and pleasant, steppin' away, and he says softly to Billy, "Come along," he says, "it's all right, we'll be there bimby,

Don't you see how I'm gettin' on a'ready?" And that was the way things went every day.

Jack never give up; he climbed and climbed, and walked and walked, jest's if he see the place he was goin' to, and 's if it got nearer and nearer. And every night, when they took him off, he was as pleased with his day's journey 's if he'd gone twenty miles. "I've done first rate today," he says to cross, kickin' Billy. "The roads was good, and I never picked up a stone nor dropped a shoe, and I got on a long piece. I'll be there pretty soon," says he. "Why," says Billy, "What a foolish fellow you be! You've been in the same place all day, and ain't got on one mite. What do you mean by *there*? Where is you think you're goin' anyway?"

"Well, I don't 'zackly know," says Jack, "but I'm gittin' there real spry. I 'most see it one time today." He didn't mind Billy's laughin' at him, and tryin' to keep him from bein' satisfied. He jest went on tryin' and tryin' to get there, and hopin' and believin' he would after a spell. He was always peart and comfortable, took his work real easy relished his victuals and drink, and slept first rate nights. But Billy he fretted and scolded and kicked and bit, and that made him hot and tired, and got him whipped, and hollered at, and pulled, and yanked. You see, he hadn't got anything in his mind to chirk him up, for he didn't believe anything good was comin', as Jack did; he 'most knowed it wasn't, but Jack 'most knowed it was. And Jack took notice of things that Billy never see at all. He see the trees a-growin', and heered the bird a-singin', and Injun Brook a-gugglin' along over the stones, and he watched the butterflies a-flyin' and sometimes a big yeller'n black one would light right on his back. Jack took notice of 'em all, and he'd sav, "I'm gettin' along now, certin sure, for there's birds and posies, and flyin' things here I never see back along. I guess I'm most there." "There! There!" Billy'd say. "Where is it, anyway? I ain't seen any o' them posies and creatures you talk about, and I'm right side of you on these old boards the whole time."

"And all the children round there liked Jack. They'd watch the two horses workin' and they'd see Billy, all cross and skittish, holdin' back and shakin' his head and tryin'

to kick, never takin' notice of them nor anything. And, again, they see Jack, steppin' along peart and spry, pleasant and willin', turnin' his head when they came up to him, and lookin' friendly at 'em out of his kind, brown eyes, and they'd say, the boys and girls would, "Good Jack! nice old Jack!" and they'd pat him and give him an apple, or a carrot, or somethin' good. But they didn't give Billy any. They didn't like his ways, and they was 'most afraid he'd bite their fingers. And Jack would say, "Come evenin', it's gettin' nicer and nicer we get further on the road—ain't it? Folks is pleasant speakin', and the victuals 'pears better flavored, and things is comfortable every way, seems if, and I jedge by that we're most there." But Billy'd say, a-grumblin' away, "It's worse and worse,—young ones, a-botherin' my life out of me, and the bird's a-jabberin' and the poises a-smelin', 'till my head aches. Oh, deary me, I'm most dead." So it went on and kep' on. Jack had every mite as hard work as Billy, but he didn't mind it, he was so full o' what was comin' and how good it would be to get there. And 'cause he was pleasant and willin' and worked so good, and 'cause he took notice o' all the nice things round him, and see new ones every day, he was treated real kind and never got tired and used up and low in his mind like Billy. Even the flies didn't pester him 's they'd done Billy, for he only said, when he felt 'em crawlin' and bitin', "Dog-days is come," says he, "for here's the flies, worse and worse. So the summer's most over, and I'll get there in a jiffy now."

"What am I stoppin' for, do you say? 'Cause that's all. You needn't make sech a fuss, children, it's done, this story is, I tell ye. Leastways I don't know any more on it. I told you all about them two horses, and which had a good time and which didn't, and what 'twas made the differ'nce 'twixt 'em. But you want to know whether Jack got there. Well, I don't know no more'n the horse did what *there* was, but in my own mind I b'leeve he got it. Mebbe 'twas jest dyin' peaceful and quiet, and restin' after all that steppin' and climbin'. He'd a-liked that, particular when he know'd the folks was sorry to have him go, and would allus rec'lect him. Mebbe 'twas jest livin' on and on, int'rested and enjoyin'

and liked by folks, and then bein' took away from the hard work and put out to pastur' for the rest o' his days. Mebbe 'twas—Oh! I'd know. Might a' been lots o' things, but I feel pretty certin sure he got it, and he was glad he hadn't gi'n up b'leevin' 'twould come. For, you remember, all the time when Billy 'most know'd it wasn't Jack 'most know'd 'twas.

Questions: After making sure that the pupils know "The Horse That Believed He'd Get There," have them tell stories, already assigned them, with a message of cheerfulness.

Song: Third verse of opening song.

Benediction.

LESSON 28—TAKING DEFEAT.

Song: "If the Way be Full of Trial, Weary Not." (Deseret Sunday School Songs, No. 158).

Prayer.

Memory Gem: The poem at the end of this lesson.

It's easy to be a winner; but to lose—how hard it is to take defeat. And yet defeat comes to all of us. One of the most manly things in the world is to see a person, who is honorably beaten acknowledge the fact, but with the spirit of true sportsmanship say, "I'm beaten today, but I did my best;" or, "I lost this time, but I'll come back stronger next."

A splendid example of this spirit was shown lovers of sport a week ago in a baseball game at Chicago. Ed Walsh, one of baseball's greatest pitchers, had been out of the game for practically two years, owing to sickness and trouble with his pitching arm. But on this occasion he claimed to feel as well as he had ever done—he thought he could play ball as well as he did when his team was a champion team. And at that time he was one of baseball's greatest heroes—certainly so in Chicago. As he walked out to the pitcher's mound, what an ovation he received from the ten thousand spectators anxious to see their idol "come back." Even a stranger felt a thrill of glory go through his being.

But Walsh didn't "come back." He couldn't—it ap-

peared as if his great days were over—and after the opposing batsmen had literally “batted him out of the box” he was forced to leave the game—to walk off the field a beaten man. But as he walked off, there was no bitterness in his expression, he held his head up, and took defeat as bravely and as calmly as he once took victory. As he neared the players’ bench, the entire section of the grand stand nearest stood up and, with lifted hats’ gave a mighty cheer to the man who could lose. “There’s a man—every inch of him,” said one admirer, and he seemed but to express the feeling of the entire crowd.

You have played with boys and girls, all of you, who were agreeable and fine as long as everything went favorably. But how miserable they would make things if the game didn’t just suit them. I suppose every team, practically, has its quitter—a boy who won’t play as soon as he can’t have his own way. How little he makes himself. No one can admire a quitter—nobody wants to associate with him. How unmanly, how un-American how un-Christian—for a boy or a girl to *pout, sulk, or get sore* at every little disturbance. Give us the boy who then, above all other times, can smile and make the most of the situation in a really sportsmanlike way.

In the game of life, “the test of the heart is trouble”—it is defeat that shows what a man really is. The hour of trial comes to every man and in that hour he must either make the most of it and face it bravely or complain at life, God, and the world, because his path should be strewn with anything but roses. So often, in life as in school, individuals seem only to look for easy, agreeable, amusing experiences. The hard task, the real test, the thing that would bring them development, they would hide from, or having to accept it, they sigh and whimper that they aren’t being treated fairly. My heart often aches for the student who can’t really face a difficulty. How poorly prepared he will be to meet life. Because if life is to mean, and bring anything worth while to anyone, it can do so only because of the mastery of circumstances.

Benjamin Disraeli, a Jew, but one of England’s greatest characters, soon after entering the British Parliament met

one of the most disheartening experiences that could come to any man. He was attempting his first important speech before that body of distinguished men. His subject was not popular, he was a Jew and he had no reputation to lend him a hearing. He had little more than begun before he was hissed into silence. But his courage, fired to the emergency, demanded a partial hearing, and between hisses he exclaimed, "I will speak to this Parliament again, and you men shall hear me."

Disraeli lived, not only to make good his challenge, but to make the very men who had hissed him marvel at his wisdom and his oratory.

And so every great man has achieved honor, and distinction by facing almost overwhelming difficulties, often living through defeat thereby to achieve greater victories. President Wilson's life is a record of critical issues met and solved. As a student, the best debater in his college, he was ridiculed because to bring fame to his school he would not argue the side of a question he felt to be wrong. Later the students who had ridiculed him came to admire him. As President of Princeton University, he was condemned because he tried to establish such democratic principles among the students that the poor man's son might associate in the university halls on the same free basis as the rich man's son. As Governor of New Jersey, he was branded as a traitor and an enemy by the "big business men" of the state. But through all of these trying circumstances—perhaps because of them he has become the President of the United States.

Of all the men who have triumphed through defeat, of course, Jesus Christ is the supreme example. We need only to recall His life to find inspiration in our darkest hours.

"Did you tackle the trouble that came your way,

With a resolute heart and cheerful?

Or hide your face from the light of day,

With a craven soul and fearful?

A trouble's a ton, or a trouble's an ounce,

A trouble's what you make it,

And it isn't the fact that you're hurt that counts,

It's only—How did you take it?

"You are beaten to earth, well what of that?

Come up with a smiling face.

It's nothing against you to fall down flat;

But to lie there, that's disgrace.

The harder you're thrown, why the higher you bounce,

Be proud of your blackened eye;

It isn't the fact that you're licked that counts,

It's how did you fight, and why?

"And though you be done to the death, what then?

If you battled the best you could,

If you played your game in the world of men,

Why the critic will call it good.

Death comes with a crawl, or comes with a pounce

And whether he's slow or spry,

It isn't the fact that you're dead that counts,

It's only—How Did You Die?"

Questions: What are some of the considerations that make it so hard to take defeat? What dangers would there be in never being defeated? Why is it a good thing occasionally to be defeated? What is a good attitude to assume toward defeat? Discuss the fact that courage is necessary to guard against further defeat.

Song: Third verse of opening song.

Benediction.

LESSON 29—SERVICE.

Song: "Have I Done Any Good?" (Deseret Sunday School Songs, No. 207).

Prayer.

Memory Gem: "For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it."

"Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.

“For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.

“For what is a man profited, if he shall gain the whole world, and lose his own soul.”

In these wonderful lines the Savior has assured us that no man ever serves Him but that in doing so he blesses himself. And so with all service. “Happiness through Helpfulness is real happiness.”

Did you ever give a helping hand to one in need—when you really wanted to do it, that you didn’t feel paid over and over again for your kindness? Give a penny to a beggar or a cheerful word to some one discouraged—you can fairly feel your own soul warm up and grow in the process.

It is interesting to observe the course followed by different persons blessed of the Lord. With unusual talents one girl, perhaps, is a gifted musician. She has learned to play the piano but when she is asked to help out some of the organizations she refuses because she hasn’t the time. She needs to stay home to practice.

Another girl, perhaps not quite so talented, has been blessed with a keen desire to be helpful. She accepts the invitation and renders very valuable service to the organization to which she belongs. And in that service, what a power she develops. She learns how to accompany singers and perhaps before long becomes associated with some of the very best and most talented of them. She makes scores of friends who bring happiness into her life. She plays in public until she has perfect self-control. In fact, in all her serving she has unconsciously served herself best.

Girl number one, on the other hand, has lost an opportunity. And worse than that she has let herself take a selfish view, which narrows her interest, her possibilities, and finally her ambition. She has failed to learn that an education is of value only as it helps us play our part in the world.

There are so many evidences of this truth on every hand. Practically every ward in the Church has an organist,

or a singer who has developed her own capabilities wonderfully by serving the people of her ward. And in practically every ward cases can be found where girls of talent have thrown away their chances by constantly saying, when they have been asked to do their part, "O, I can't," or, "I don't want to." Every time she has done so, she has forfeited a claim to the blessing of added talent.

It is often surprising how the good we do comes back to us. A little act today may touch the heart of some one who, years later, will tell us how much it meant in his life. Brother George D. Pyper, Secretary of the Deseret Sunday School Union Board, tells of singing a simple song in the Tabernacle. Like many other singers, he thought, of course, that the song hadn't amounted to much. No one said anything about it to him at the time. (We so often forget to express our appreciation of good things). But several years later, a good lady came up to Brother Pyper and introduced herself. "I want to tell you," she said, "that a long time ago your singing, of a certain song, changed my whole life." And the joy that came into Brother Pyper's heart, as he has often remarked, more than repaid him for all the singing he has done.

A good deed is always a good investment. It comes back to us with compound interest. The story of "The Stone in the Road" has always been a favorite and it seems in point here.

"There once lived a prince who cared much for the proper training of his people in habits of thrift and order. He caused at one time a stone to be so set in the middle of the highroad as to be seriously in the way of traffic. The place for the stone had previously been prepared, as will appear at the end of the story.

"Early the next morning, a farmer, driving along the road, noticed the stone.

" 'Well, well,' he said. 'I never saw such neglect. The idea of leaving a great stone in such a place! It's a wonder some one has not broken his neck over it,' and whipping up his horses he drove on, without touching the stone.

"Next came a soldier who had just received his pay. As

he looked up to the blue sky over his head, he jingled the money in his pocket, and gayly hummed a song, but did not perceive the stone, until he pitched headlong over it. As he arose, his song changed to a growl at the blockheads who left that stone for decent folks to trip over. But he did not remove it.

"The soldier was followed by a party of villagers on their way to a neighboring fair. The road was so blocked up by the stone, that, in order to pass, they had to file off on either side.

" 'To think of that stone lying there, while hundreds pass by, and not one man to lift it!' said Robert. "It's a great shame!" added Charlie, 'but it only shows what lazy folks there are in the world.' Yet neither stirred to lift the stone aside.

"And so it went on, day after day, until a week rolled by. Many passed that way, but no one stopped to remove it. At the end of that time, the prince called the people together, and when they were assembled, led them to the spot where the stone lay. 'My friends,' he began, 'you know I like to teach you a lesson, now and then, in an odd way, and for such a lesson I have called you here today. A week ago I placed this stone here, and since then no one has troubled himself to move it but contented himself with blaming his neighbor for not taking it out of the way.'

"When he had thus spoken he stooped down, raised the stone, and disclosed a round hollow lined with white pebbles, and in it a small leathern bag. This he held aloft, that all the people might see what was written upon it.

" 'For him who lifts the stone!'

"He untied it, turned it upside down, and out upon the stone fell, with a musical ring, a number of bright, gold coins."

Suggestions: Discuss the value of "Living for Jesus" as compared with "Dying for Jesus." Explain how an act of kindness is a good investment. Relate the story of the "Stone in the Road." Tell the story of "The Good Samaritan." Luke 10:30-37.

LESSON 30—SERVICE.

Song: First and second verses of "Put Your Shoulder to the Wheel" (Deseret Sunday School Songs, No. 178).

Prayer.

Memory Gem: One stanza of "I Live For Those Who Love Me" in this lesson.

Surely the world was made for man's happiness. Wherever he turns he finds one of God's creations that enables him to find joy. If he is tired he finds rest in sleep; if he is cold, the sun comes out to lend its warmth; if he is too warm the tree invites him to share its shade. All the world lends a helping hand as if to prompt him to do the same. The following stanzas, though open to poetic criticisms, are worth pondering:

"Not to myself alone,
The little opening flower transported cries,
'Not to myself alone I bud and bloom.
With fragrant breath the breezes I perfume,
And gladden all things with my rainbow dyes.
The bee comes sipping every eventide
His dainty fill;
The butterfly within my cup doth hide
From threatening ill.'

"Not to myself alone,"
The circling star with honest pride doth boast—
"Not to myself alone I rise and set;
I write upon night's coronal of jet
His power and skill who formed our countless host;
A friendly beacon at heaven's open gate,
I gem the sky,
That man may ne'er forget, in every fate,
His home on high."

"Not to myself alone,"
The honey-laden bee doth murmuring hum—
"Not to myself alone from flower to flower
I roam the wood, the garden, and the bower,

And to the hive at evening weary come ;
 For man, for man, the luscious food I pile
 With busy care,
 Content if he repay my ceaseless toil
 With scanty share."

"Not to myself alone,"
 The soaring bird with lusty pinion sings—
 "Not to myself alone I raise my song ;
 I cheer the drooping with my warbling tongue,
 And bear the mourner on my viewless wings ;
 I bid the hymnless churl my anthem learn,
 And God adore ;
 I call the worlding from his dross to turn,
 And sing and soar."

"Not to myself alone,"
 The streamlet whispers on its pebbly way—
 "Not to myself alone I sparkling glide ;
 I scatter health and life on every side,
 And strew the fields with herb and floweret gay.
 I sing unto the common bleak and bare
 My gladsome tune ;
 I sweeten and refresh the languid air
 In droughty June."

"Not to myself alone,"
 O man, forget not thou, earth's honored priest—
 Its tongue, its soul, its life, its pulse, its heart—
 In earth's great chorus to sustain thy part ;
 Chiefest of guests at love's ungrudging feast,
 Play not the niggard ; spurn thy native clod,
 And self disown ;
 Live to thy neighbor, live unto thy God—
 Not to thyself alone!"

Add, too, these cheering lines :

"I live for those who love me,
 Whose hearts are kind and true,
 For the heaven that smiles above me,
 And awaits my spirit, too ;

For all human ties that bind me,
 For the task by God assigned me,
 And the good that I can do.

"I live to hail that season,
 By gifted minds foretold,
 When men shall live by reason,
 And not alone for gold;
 When man to man united,
 And every wrong thing righted,
 The whole world shall be lighted
 As Eden was of old.

"I live for those who love me,
 For those who know me true,
 For the heaven that smiles above me,
 And awaits my spirit, too;
 For the cause that lacks assistance,
 For the wrong that needs resistance,
 For the future in the distance,
 And the good that I can do."

Suggestions: Have the pupils give a list of the things that serve our needs and discuss the value of each one. Discuss the question, "Is this world a good place in which to live?"

Song: Third verse of opening song.
Benediction.

LESSON 31—HUMILITY.

Song: First and second verses of "The Lord is My Shepherd" (Deseret Sunday School Songs, No. 212).

Prayer.

Memory Gem: "The fear of the Lord is the beginning of wisdom."

About six years ago it was my pleasure to attend the commencement exercises of a certain eighth grade class. The class was an unusually large one, which had made a very good record, and the program which they furnished was ample evidence of their ability.

One girl, particularly, in giving the class oration, did remarkably well. She had carefully prepared her subject, she had perfect mastery of her English, and she entered into her task with such a spirit of enthusiasm that she fairly carried her audience with her. At the conclusion of the program everybody congratulated her.

"How splendidly you did," "What a credit to your school," "I never heard such a good talk"—these were the sort of remarks that filled the air. Her teacher predicted that she had a great future and added that she surely would make a mark at high school.

The girl had done well. But unfortunately the good things said to her, instead of encouraging her to do better things, had the sad effect of making her believe that surely she must have made a success, and that she could very likely travel through the world upon that success. In short, "her head had been turned." Her native charm gave way before pride and she soon became haughty and overbearing.

She went to high school. But what a disappointment! She had unconsciously developed such a good opinion of herself that she not only knew more than her classmates—she knew so much that her teachers didn't know enough to teach her. She naturally thought it unnecessary to study; she failed to do the regular assigned work, and almost before she knew it she was complaining at the school because she wasn't treated fairly. In a short time she had quit school and withdrew to live the narrow, selfish life that is common to people who are proud and vain. Could she have kept her humility along with her talent she might easily have become a leader.

Isn't it strange that a person should become proud. Even at best what a little it is that anyone can do as compared with what has been done. Peculiar that a boy should feel proud because he is a good baseball player, when if he were put in a game with Ty Cobb or Tris Speaker, or Walter Johnson, he would look foolish. Or why should a girl pin mental ribbons on her coat because she is gifted with a good voice? Has she equaled Madame Melba or Geraldine Farrar or any one of the world's great artists, or if she plays the piano, can she boast in the presence of Paderewski, or

Hoffman? And so in every field of endeavor. So much has been done so well that very likely our best will be only a beginning in comparison.

And the great danger with pride is that it usually puts an end to hard, honest effort. The proud man rests upon what he has done and before he is aware some one surpasses him because he has stood still, or his pride makes him careless, and he stumbles over things that pull him down. How true the scripture, "Pride goeth before a fall."

How refreshing it is to see a really capable person, who has achieved success, who still is humble. An old story comes to mind that may illustrate the point:

Once in Persia, there was a good shepherd named Dara. He had been chosen head man of the village, and he ruled the villagers so justly that the king raised him to be chief governor of a wide province of Persia. In this high office also Dara did his duty, and was honest in all his dealings. But a strange tale was whispered about. It was said that Dara got money by unfair means, and by cheating the people whom he ruled, and that he hoarded the gold in a chest which he carried with him wherever he went. The king of Persia was told of Dara's misconduct, and he paid a visit to the city where the governor dwelt. Dara, with a troop of archers, met the king at the gate, and saluted him. Near by there stood his camel, bearing the big chest. The king knitted his brows in anger.

"Ha!" he said, "I see the sign of your guilt. Open that chest, and let me see the treasures which you have robbed the people under your care of."

Quickly the box was opened. Inside the king beheld nothing but an old, ragged shepherd's coat. The envious men who had told evil tales of Dara looked foolish, and they blushed for shame.

"What," asked the king, "is the meaning of this coat?"

"My lord," Dara replied, "this coat helped me to govern the people justly and kindly. I feared that I might become proud, and vain, and harsh; so I kept the old coat which I wore as a shepherd; and it made me think how poor a man I once had been, and how I had to hold sway over men as poor as I once was myself. It made me more true to

my duty, more wise in my work, more humble in my manners. I feared, if I became haughty, I should lose my way."

The king was so pleased with the account that he added two more provinces to Dara's land.

Questions: Why may promotion be a dangerous thing? Is this true in business as well as in school? Explain how a person may be both self-confident and humble. Relate the story of Dara. Discuss the meaning of "Pride goeth before a fall."

Song: Third verse of opening song.

Benediction.

LESSON 32—HUMILITY.

Song: First and second verses of "Count Your Blessings" (Deseret Sunday School Songs, No. 218).

Prayer.

Memory Gem: "A truly great man never is proud—pride is a sign of littleness," or "Be thou humble, and the Lord thy God shall lead thee by the hand, and give thee answer to thy prayers" (Doc. and Cov. sec. 112:10).

It is told of the Emperor, Caesar Augustus, that once every year he used to dress in the rough, homespun clothes of a beggar and sit by the roadside to ask money of the passers-by and to eat the food of the common people. He did so because it made him feel that he was but a man like his subjects and it made him more humble, more modest, and more neighborly.

If we read history we learn on every hand that the truly great people of the world have been great in humility. Every one remembers how Franklin "learned to stoop," and yet he learned only what we all must learn.

In fact, God seems to be pleased best with service done in humility. The scriptures are full of warnings against pride and vanity; they also proclaim the glory of being humble—"For of such is the kingdom of heaven," and "Except ye become as a little child" are only typical expressions of the Master, indicating that we must become humble and child-like.

It is not always an easy matter to be humble. In fact, even many of God's servants have had to be disciplined because they trusted in their own strength. Joseph Smith, himself, relates an experience which to him and to us all has a wonderful message. He was engaged in translating the plates when one morning he found it impossible to discern the translation. There had been some little misunderstanding in his home, and though he knew his spirit was not in proper tune to receive the blessings of the Lord's inspiration he seemed to think he could go on in the work of his own strength.

But when through the medium of translation everything was dark he realized that he would have to repent and humble himself before the Lord. He did so and prayed for assistance. It was then that he told that he could be blessed of the Spirit of the Lord only through keeping the commandments of the Lord, and through prayer and humility.

Jesus, of course, set us the example in His life. He came to earth to do the will of His Heavenly Father, and prayed constantly that He might know that will. He never undertook the things of his ministry before inquiring of God and asking for assistance. If the Son of God did so, how great ought to be our humility.

One of the most forceful incidents in all of Christ's work is the one in which he emphasizes the importance of humbly doing things to help others. He had met with His apostles to partake of the Last Supper prior to His going into the Garden of Gethsemane to pray to the Father and to be betrayed by Judas. When they had eaten and while the apostles still half reclined about the board, Jesus rose, "laid aside His garments, and took a towel, and girded himself.

"After that He poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded."

When he came to Peter, the latter objected to his Lord's doing such a menial task as washing his feet. Whereupon Jesus reproved him, saying, "If I wash thee not, thou hast no part with me."

"So after He had washed their feet, and had taken His

garments, and was set down again, He said unto them, Know ye what I have done to you?

"Ye call me Master and Lord; and ye say well; for so I am.

"If I, then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet;

"For I have given you an example, that ye should do as I have done to you.

"Verily, verily, I say unto you, The servant is not greater than his lord, neither he that is sent greater than he that sent him.

Suggestions: Discuss the value of humility. Give some of the teachings of the Savior on the subject. Discuss the wonderful progress of Christianity by pointing out the lowly circumstances attending Christ's birth in contrast to things now being done by Christian organizations. Summarize the essential characteristics of a proper attitude toward life.

Song: Third and fourth verses of opening song. ·

Benediction.



